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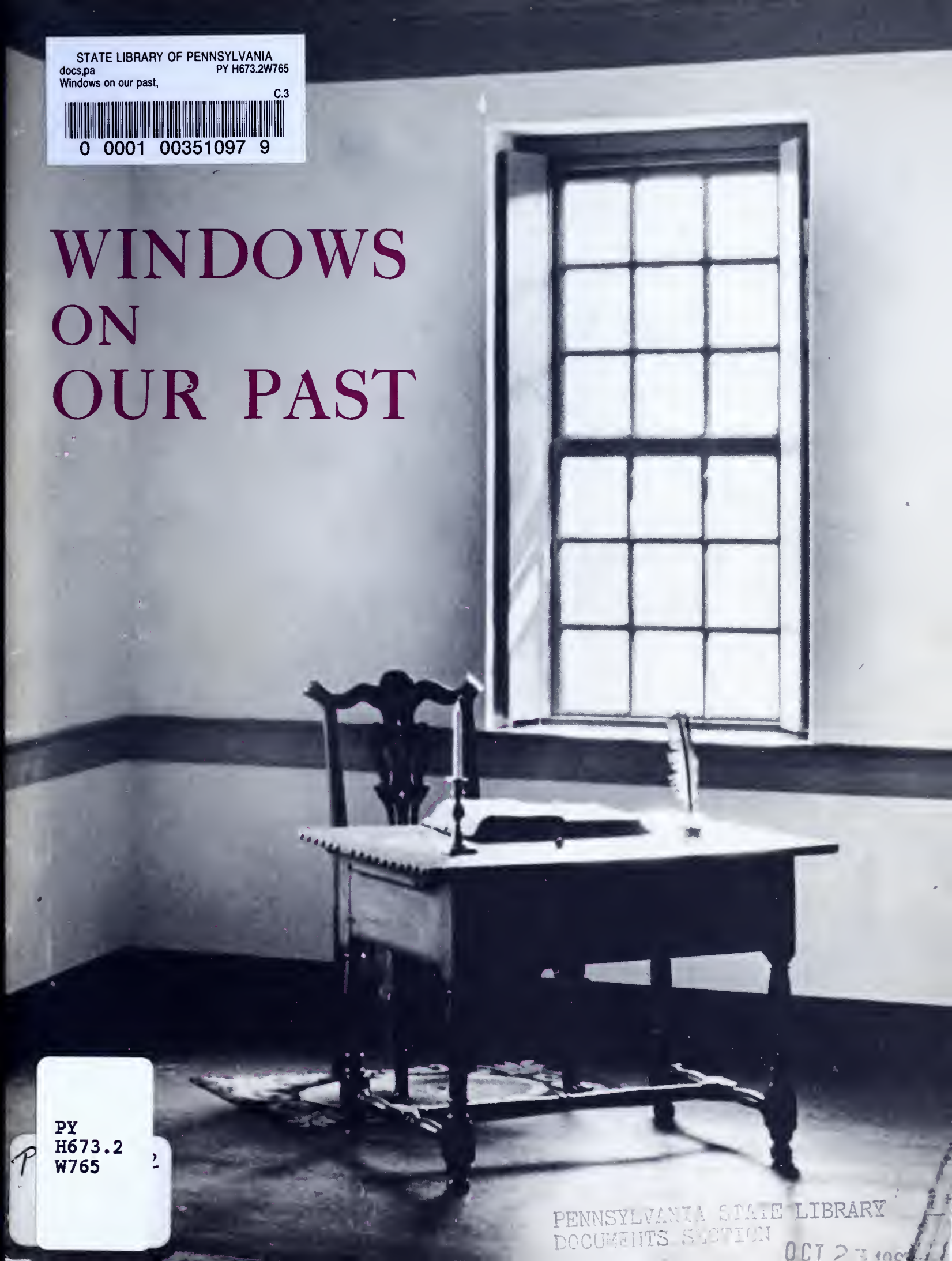

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Windows on Our Past

By

Harold L. Myers

Commonwealth of Pennsylvania
Pennsylvania Historical and Museum Commission
Harrisburg, 1965

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THE past stands quietly in our midst, alone and mysterious. It has shaped our world; yet we invariably brush by, oblivious to its presence. Patiently, its aging relics and faded words await our notice.

A pause in our haste, to probe this silent world, promises us a reward: a keener understanding of and a livelier sympathy for the people, prominent and obscure, who created what we cherish.

History, many assume, is yesterday's headlines. It is more. It is *life* as it was once lived and as it is lived today. The Pennsylvania Historical and Museum Commission, an agency of the Commonwealth, strives to interpret the history and the life of Pennsylvania for its citizens and for the nation. Memory and self-awareness, thoughtful men agree, sustain the life of the nation and the State, just as they do the individual.

To realize its objectives, the Historical and Museum Commission restores and maintains historic properties, establishes museums, and marks historic sites. Members of its staff do research in archeology, history, and folklore. The Commission encourages, as well as publishes, the work of historians. It publishes popular articles which are distributed to interested citizens and to students. Finally the Commission preserves documents and papers which are basic materials in reweaving the web of history.

The Commission also seeks to aid the work of local and special interest historical societies, of which there are many. This interest in the microcosm illustrates the Commission's concern with Pennsylvania *life* and its interpretation for people with varying interests.

Our national characteristics grew at times from remarkably diverse materials, particularly in Pennsylvania. Different nationalities settled and shaped the State. They were stern but charitable Quakers from England and Wales, zealous Pietists and industrious farmers from the German states of Central Europe, frontier Scotsmen from Northern Ireland and from Scotland, and there were later immigrants from Ireland, Germany, and the east and south of Europe, many of whom provided the muscle of industry.

Pennsylvanians have produced some notable works. Arts, crafts, learning, philanthropy, community enterprise, and commerce flourished in Philadelphia as in no other city of the British colonies. A remarkable number of craftsmen settled too in the rural areas.

Much of significance in the State's history in the nineteenth century centers about its leadership in America's rise as a powerful industrial nation. Even in the colonial period, however, its iron industry was foremost in the colonies and helped to provide the sinews of the War of Revolution.

Pennsylvania's history vibrates with drama. The struggles of lonely families transplanting a civilization amidst virgin forests, the burning idealism of religious sects, the violent feuds of resolute men, the enterprise and self-confidence of a brash young nation, and the remarkable lives of many sons and daughters make its history a living novel, open to all who turn to its pages.

Archeological diggings in Huntingdon (left) and Lancaster (right) counties

The Indians Were Here First

The first people to reach this continent 30,000 years ago, the forebears of the American Indian, entered from Siberia across the Bering Strait into what is now Alaska. In the centuries that followed, Indians moved gradually toward the eastern seaboard and to what is now Pennsylvania. Only a remnant remained in this region, however, by the time Europeans arrived in the seventeenth century.

Archeologists estimate that Indians began to inhabit Pennsylvania 18,000 years ago. Over these centuries the Indians developed slowly from a nomadic people who maintained themselves entirely by hunting, and the use of few and simple tools, to village dwellers who gardened and hunted, made pottery, and worked with a variety of implements. Their agricultural phase began, archeologists believe, during the thousand years which preceded the Christian Era.

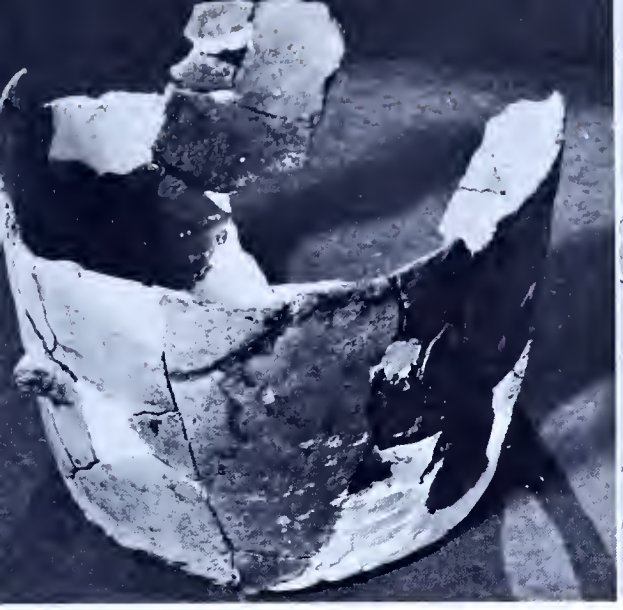
Much has been learned about Pennsylvania's Indians through archeological study, to which the Pennsylvania Historical and Museum Commission has made a considerable contribution. Archeological discovery is a vast and time-consuming process of searching, collecting, and deciphering the material remains and physical evidences of human life. Numerous institutions and individuals, including many amateurs, have contributed to our knowledge of prehistoric Pennsylvania.

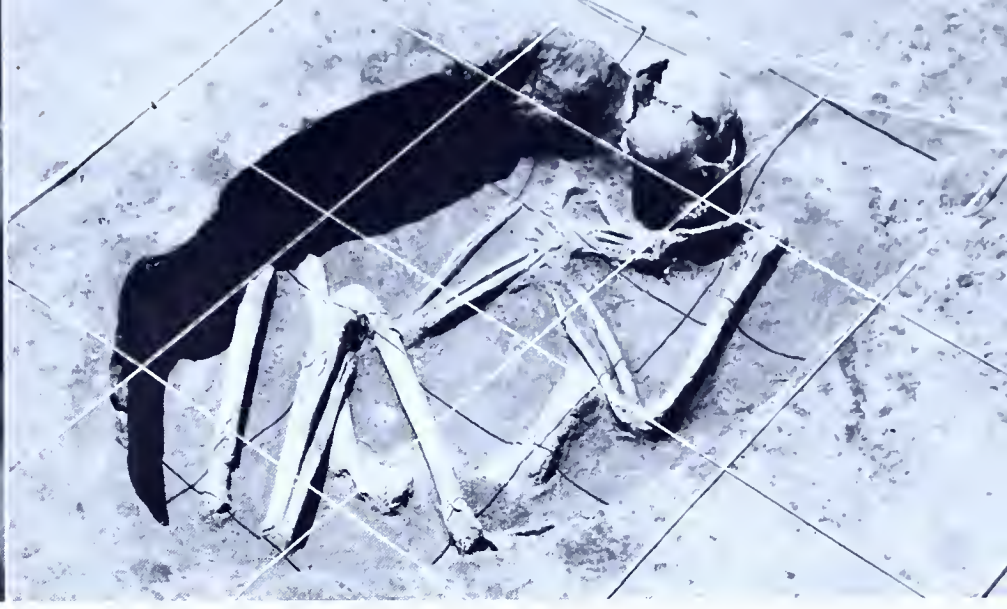
Archeology differs from history in important respects. Historians rely largely on written evidence to reconstruct the past. This makes it possible for them to study individuals as well as whole cultures, but it makes it impossible for them to document Indian life before the arrival of Europeans. Archeologists, on the other hand, go beyond the written record to study physical remains, but contribute only to our knowledge of cultures.

The clues which the archeologist seeks in his reconstruction of Indian prehistory are found in the artifacts and the soil colorations which he finds by digging in the ground. Evidence may include skeletons, implements, pottery, burned food, the soil outlines of houses and villages, and the arrangement of burials.

Various specialists are consulted to help interpret what the archeologist finds. A geologist will date the site by studying soil samples; a biologist will distinguish between the wild plants which prehistoric man gathered and the plants which he cultivated; and a physical anthropologist will study human skeletons to determine size, age, diseases, and possible causes of death.

Archeologists fortunate enough to have avail-





Earliest Indian pottery, reconstructed (left); measuring grid (right)

able a large body of evidence are able to tell us some important facts about Indian life. The sizes of houses and of cooking vessels, and evidence as to the manner of slaughtering and preparing meat suggest the size and type of family organization. Tools indicate the level of material culture. Burial practices suggest certain religious beliefs. Village layouts give clues to social life and organization.

An archeological team begins its investigation of a site by marking out the area in five- and ten-foot squares. As the soil is removed and as each new piece of evidence is exposed, a photograph is made and its position marked on a map. The artifact is then removed for analysis so that the data obtained can be integrated into a larger picture of Indian life and Indian migration.

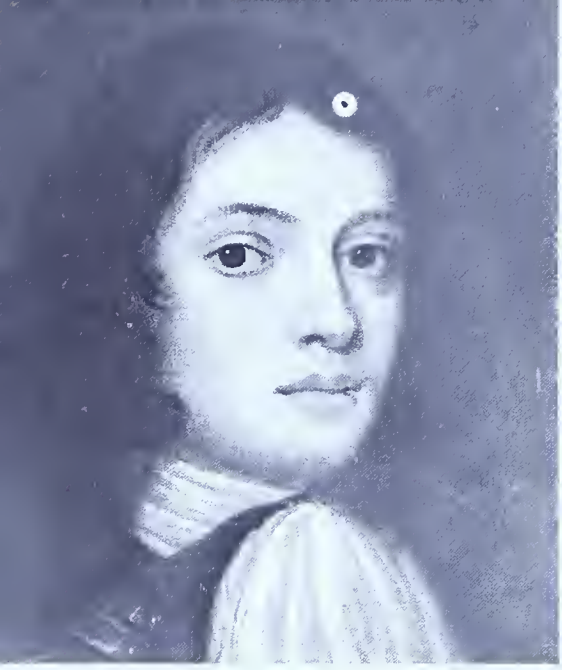
The Indian's confrontation with the European was not happy. The white man's superior political organization, his trade goods, and his contagious diseases disrupted Indian life and caused the neglect of traditional skills. The story of the corrupting influences which degraded the Indian, involved as he was in European rivalries and in struggling to capture and protect hunting grounds to feed the European fur trade, and the settlers' usurpation of Indian lands comprise one of the darkest chapters in American history.

A happy contrast was the enlightened Indian policy of William Penn and the Quakers of colonial Pennsylvania. Although Penn considered himself owner of all Pennsylvania by virtue of King Charles II's feudal grant, he decreed that all Indian lands be purchased before being occupied. He established a policy directed toward peaceful relations with the Indians to be maintained by the power of mutual respect.

When the Quakers first set foot on Pennsylvania soil, they were welcomed by friendly Delaware Indians, who amiably sold William Penn a large piece of southeastern Pennsylvania for an assortment of trade goods. These people, organized no further than the village level and powerless as a nation, were dependents of the mighty Iroquois Confederation of New York.

The Delawares were the only tribe left in Pennsylvania when the Province was founded in 1682. There had been others. The Susquehannocks, members of an important tribe which lived by the Susquehanna River, were related to the Iroquois nations of New York. Their ranks had been decimated during their continual struggles with the Iroquois. The remnants of the tribe were dispersed in 1675 either by the Iroquois or by the Susquehannocks' former ally, the colony of Maryland. Two other peoples, the Monongahela and the Erie, had also inhabited areas in what soon became Pennsylvania, but no European ever saw them.

Despite their untimely demise, archeological research by the Commission has advanced considerably our knowledge of the Susquehannocks. It has also given us information on the Monongahela and the Delaware people and the small and isolated Shenk's Ferry culture on the Susquehanna River.



Penn at age 22

Pennsbury Manor

'Pennsilvania': An Idea Takes Root

William Penn and the English Quakers, in founding the Province of Pennsylvania, built upon the foundations of our common European culture, and left us our heritage of English liberties and the common law. They also imparted to their great venture a spirit of idealism and economic enterprise.

The beautiful re-creation of Penn's manor house at Pennsbury, maintained by the Pennsylvania Historical and Museum Commission, tells Pennsylvanians about a remarkable man who founded an enduring social experiment.

Penn's reasons for establishing a colony in the wilds of North America were two: He wished to provide a haven for his fellow Quakers, many of whom were suffering economic hardships caused by severe restrictions against them. He was anxious as well to advance his own fortune.

Pennsylvania's founder was born to wealth and position. His father, Sir William Penn, an admiral of the Royal Navy, had carved out a successful career at sea fighting England's foes and had become a confidant of Charles II, the Stuart king.

Young William's first flirtation with the doctrines of the Society of Friends took place at Oxford University, where his nonconformist activities brought about his expulsion.

His father, aggrieved, sent him off to France, hoping that the influence of the Continent would return him to his senses. Young Penn studied at the Protestant Academy of Saumur, comported himself as would a nobleman's son, and appeared to have turned his back on the simplicity and austerity of his despised Friends.

Terrace wall of original manor, excavated in 1933

Tiles from original house

Removed to Ireland to manage the family lands, he found their preachers active there and turned once again to the doctrines of the Quakers.

Penn plunged actively into the movement, becoming in time the leading Quaker in the British Isles. He was certainly one of the richest and most erudite members, in contrast with the farmers, artisans, and small shopkeepers who were the grist of the movement.

His preaching took him to the continent, where he made contacts among German Pietists, whose faith, although differing to an extent, laid stress, as did the Quakers, on personal piety and good works, and who, like the Quakers, charged the established churches with compromising Christ's word. It was Penn's prestige among them that brought many of these German sectarians to Pennsylvania in the years after its founding.

William Penn had made his great life's work the spread of Quaker doctrine and the moral regeneration of men. To advance his cause, Penn wrote a number of books on the subject of religion. He also wrote works of social and political philosophy which made him, the friend of kings, a herald of democracy. He stressed

A bedroom

Bake and brew house

The study

The new museum

the divine nature of the governing power and the duty of the assemblyman to represent the will of his constituents. Politically, he linked two epochs.

Two ideals of living also met in his person, Quaker austerity and his own inbred taste for elegance and comfort. The ordinary Friend shunned material display and worldly amusement, and yet practiced the virtues of diligence and frugality in business as earnestly as he did in religion. As would be expected, many began to acquire the usual signs of wealth, well-appointed homes, good clothes, and fine carriages.

This paradox, which characterized William Penn and much of the Quaker society in colonial Pennsylvania, is recalled most vividly in Penn's reconstructed manor house at Pennsbury. This is the Historical and Museum Commission's showplace.

Penn looked forward to the years he would enjoy in his new house with its landscaped grounds on the Delaware River. Although forced to return to England in 1684, only two years after his coming, he maintained as close a supervision of the construction and landscaping as possible, sending letters of instruction to his overseer, James Harrison.

These letters, the artifacts and pieces of building material found in and around the old foundations, and a knowledge of contemporary architectural styles guided R. Brognard Okie, Philadelphia architect-historian, in his attempt to re-create the house and its satellite buildings. The work was completed in 1939.

There were many indications of the original design. Penn's letters gave interior dimensions, some directions concerning construction, and other clues. Many pieces of hardware were found and duplicated, as were old tiles, some of which were used in the reconstruction. The new bricks were made of the same materials as the old. Window frames, rescued from the falling structure in the eighteenth century, were used as evidence. A kitchen fireplace in the frame house which stood later on the Pennsbury foundations was thought to be original and was duplicated.

It was not until 1699 that Penn returned to Pennsylvania with his second wife, Hannah Callowhill, and his daughter Letitia. Although destined to remain only two years, they spent much of the time at the spacious house which Penn loved. Here Penn reigned as lord of his domain, played host to numerous visitors, and enjoyed the quiet of the countryside.

In 1701, however, he took a ship for England to fight for his proprietorship. He did not return. His lovely dream began to fade. Leaking attic cisterns, used to catch rain water on the roof, and general neglect led to rapid decay during the succeeding years.

Penn's idea of an idealistic and tolerant Commonwealth remained, embodied in the American republic. His more immediate goals went largely unrealized, however. The restless colonials begrudged his authority and were reluctant to pay him his rents. Instead of the peaceful relations he had sought for within his colony, there was noisy contention. Instead of the joys of Pennsbury, there were harsh struggles back home. Instead of a great manor dwelt in by his heirs, there was soon only a ruin.

Johan Printz (left); foundations of Printzhof (above)

A Little Band of Swedes

Although the distinctive characteristics of the Province of Pennsylvania were imparted almost entirely by English, Germans, and Scotch-Irish, the first Europeans to settle here permanently were Swedes.

The Swedish settlements, which predated the founding of William Penn's Commonwealth, are commemorated today at Governor Printz Park in Essington, and at the Morton Homestead in Prospect Park. Both are properties maintained by the Pennsylvania Historical and Museum Commission.

The Swedish settlers were few. Many of the hardy immigrants to New Sweden—the colony extended from the area which is now Philadelphia south to New Castle, Delaware—were Finns and Dutch. Those who came were peasants, soldiers, and minor convicts.

The first settlement was made in 1638 at Fort Christina (Wilmington, Delaware). In 1642 a gruff giant of a Swede, Johan Printz, a university-educated soldier and cavalry veteran of the Thirty Years' War, arrived in town, the Queen's newly appointed governor.

The sleepy colony began to stir. Printz started by moving the capital up the Delaware to Tinicum Island, building a fort and a log manor, the Printzhof, and bringing some families to settle. He lured the fur trade from the English and Dutch for a time by giving the Indians better deals. Then he accused the Dutch, who had been there all along, of working "his" territory.

After several attempts by Dutch and Swedes to intimidate one another, Governor Peter Stuyvesant of New Netherland, as strong-willed as Printz, captured the Swedish settlements in 1655. New Sweden came to an end. In 1664 Stuyvesant made his own inglorious departure in the face of British guns, and New Netherland became New York. The remains of Printzhof may be seen at Governor Printz Park.

Morton Homestead

The Morton Homestead is a remnant of New Sweden. This log house is thought to have been started about 1654, by Morton Mortonson, a Swedish colonist and great-grandfather of John Morton, a signer of the Declaration of Independence. The settlers of New Sweden are believed to have introduced log construction to the English colonies.

The old cabin was originally two, joined by the stonework in the middle. Today it gives visitors a look into the type of home which countless settlers made for themselves.

Hope Lodge

The World in Their Hands

Nothing conveys impressions of the past with such charm as a lovely old home. The visitor, as he gazes upon its walls, or muses within its halls, glimpses the outlook and style of a generation departed.

Beautiful Hope Lodge at Whitemarsh, a property of the Pennsylvania Historical and Museum Commission, is one of the most striking examples of Georgian architecture in Pennsylvania, a Province in which this eighteenth-century style achieved a high degree of sophistication.

The house was built probably by Samuel Morris, quite possibly during the 1740's. Morris was a successful grist mill operator in Whitemarsh.

The mansion's Georgian design is rooted in the classical humanism of the fifteenth- and sixteenth-century Renaissance, which originated in Italy. It is a proud style, ideally suited to express the vigor, resourcefulness, and confidence of the outstanding men of colonial Pennsylvania. Georgian homes were built to dominate the landscape. In contrast, the designs of earlier buildings were allowed to grow more naturally within their settings.

The attitude of awe and the ideal of humility, with which the older style seems to correspond, were evaporating in the eighteenth century. Informed men were influenced by the Renaissance admonition to dominate life. Although they were capable of sober religious faith, they enthusiastically accepted the world in which they lived. They did not storm the gates of heaven; they lived, instead, confident of its rewards. They advanced their rank and their fortunes; and they pursued the fine arts of the "good life."

There were plenty of opportunities to make good. Productive land was plentiful, labor was scarce, new customers were filling the

Main hallway

immigrant boats, and enterprising merchants were trading successfully on the high seas. Although most colonials were very poor when they arrived, hard work and intelligence gained for many a degree of wealth. The American colonists were breaking the iron grip of poverty which had long held mankind.

Hope Lodge is an example of Georgian architecture at its height. Whether Morris himself designed the house is unknown. It is known that gentlemen as well as master builders were reasonably versed in architectural knowledge and creative in their use of the classical forms.

These forms pervade the house. The typical symmetry of Georgian design can be seen in the imposing brick exterior, which still dominates the now crowded landscape. Its magnificent interior features, heavy and variously molded paneled walls which frame the fireplaces, the insistently classical pilasters and pediments which frame and cap the doorways within, the spacious central hallway bisected by a prominent arch, all contribute to make this a prize example of a style ideally suited to trumpet social attainment.

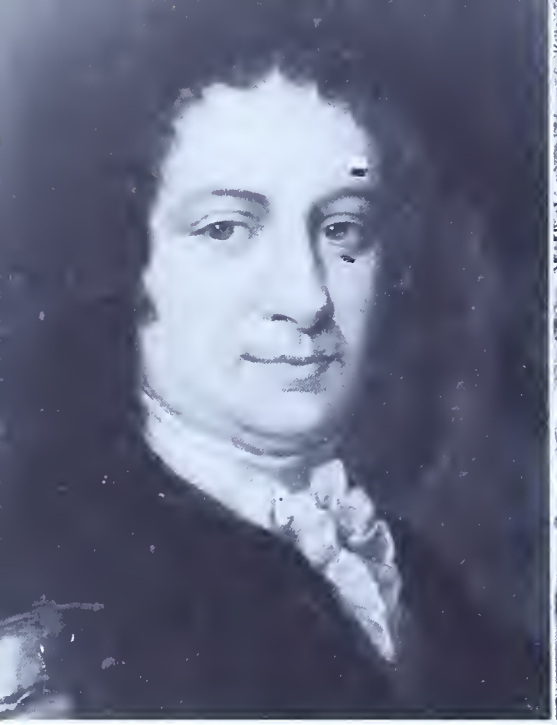
A persistent tradition tells us that Samuel Morris built this home for his lady love, but alas for nought. A sympathetic traveler was moved by the tragedy which he discovered here. What use were riches, he cried,

While restless Woe usurps these happy Seats,
And disappointed Love each joy defeats?
These scenes but serve each torment to renew,
The hapless Owner sickens at the view,
In rooms of State his cruel lot bemoans,
And lofty chambers echo to his groans . . . .

Hope Lodge played a part in the Revolution. It was purchased in October, 1776, by a Philadelphian, William West, as a refuge from the British, who finally occupied the city in 1777. William West, Jr., West's nephew, a patriot officer, was captured but was permitted to live at the home. The record suggests that he became a spy, and helped to foil a British attack near Hope Lodge against forces commanded by General George Washington.

The romance of Hope Lodge still lives for those who venture to this house.

Classical door (left); dining room (below)



William Keith

Graeme Park

Status in the 'Holy Experiment'

The country homes of the social elite of Philadelphia illustrate the marvelous architectural achievements of owners, builders, and craftsmen during the colonial period.

Graeme Park, near Horsham, a property of the Pennsylvania Historical and Museum Commission, is a basically unrestored and unaltered mid-eighteenth-century country home. Its rich Georgian woodwork, of mature design for its day, and well preserved to this, delights all who admire eighteenth-century styles. Its rustic exterior, its Swedish gambrel roof, and its unusual shape, make this home a beautiful oddity among the surviving homes of the well-endowed and well-placed.

The house's origins are also unusual. It was erected as a malt house in 1722 by Governor Sir William Keith, who planned to produce alcoholic beverages for thirsty Philadelphians.

Pennsylvania was not a happy place for governors. As representatives of the interests of the Penn family, they found themselves locked in continual struggle with the elected assembly over the proper division of their powers. Sir William, however, was unusually accommodating: he turned his back on the Penns and sided with the assembly.

At the urging of James Logan, trusted agent of the late William Penn, Penn's widow at last discharged the Governor. Sir William moved his family to his estate, where they lived in the former laborers' quarters, long since demolished.

Dr. Thomas Graeme, port physician of Philadelphia, purchased the property in 1739. Anxious to enter the select circle of Philadelphia society, he turned the malt house into a small but exquisite country manor. Philadelphians visited frequently to enjoy his hospitality.

Dr. Graeme's accomplished daughter, Elizabeth Graeme Ferguson, a tragic and controversial figure, reigned as mistress of Graeme Park after her father's death. It is said that an unhappy love affair with Benjamin Franklin's son William left her with deep and lingering wounds. Her marriage to Henry Hugh Ferguson, who became a loyalist during the Revolution, made her a center of controversy, and nearly deprived her of her estate in the recriminations that followed the conflict. He abandoned her completely after the war.

The Historical and Museum Commission has undertaken some partial restoration. Yet, even untouched, it has provided the visitor an exciting journey into a bygone age, a harsh age in many ways, but an age informed by beauties difficult now to recapture.

Home of
Conrad Weiser

Smoking the Pipe of Peace

Throughout the colonial period, and briefly into the national period, Indian relations were a matter of concern to the government of Pennsylvania, which tried consistently to remain on friendly terms with the "Red Man."

To accomplish this end the Provincial government paid the Indians for land to be settled, governed the activities of unscrupulous traders, and was so successful in avoiding friction that Pennsylvania needed no frontier defenses until the 1750's. Then, the coming of the French into Western Pennsylvania awoke some Indians to a sense of grievance over their lost lands and shattered peaceful relations. The harmony established by a famous frontier diplomat could no longer be maintained.

Unofficial ambassador of Pennsylvania to the powerful Iroquois Indians of New York was Conrad Weiser (1698-1760), a German immigrant from the Palatinate. Weiser came to Pennsylvania from the Iroquois country in 1729 to settle in the Lebanon Valley with his wife and four children. The site near Womelsdorf where the Weisers built their little stone house, two rooms in which they raised a large family, is now owned and maintained by the Pennsylvania Historical and Museum Commission. The house contains a small museum of frontier colonial life.

Most Germans tended their farms and left politics to the English. Farmer Conrad Weiser, however, was an inveterate public servant. His understanding of the Indian mind, his knowledge of their language, and the mutual respect with which he and the Indians regarded each other made him an extremely useful interpreter, ambassador, and architect of Indian policy. Weiser played a key role in settling several dangerous disputes.

Pennsylvania had early drawn the Iroquois into an alliance to insure the Province's safety against French designs. Weiser realized that it would also be useful to use the Iroquois in managing the Delawares and other Indians of Pennsylvania.

Considerable credit for the success of this alliance must go to Weiser, who managed it shrewdly. Despite its blatant disregard for the feelings of the Delawares, who finally took their revenge, the alliance assured Pennsylvania of Iroquois co-operation.

Weiser was also a judge, a leading figure in the Lutheran church, and a commander in the defense of the frontier settlements against Indian attacks. Henry M. Muhlenburg, "patriarch" of the Lutheran church in America, was his son-in-law.

Weiser's mystic tendencies, not uncommon among Pennsylvania Germans, led him to join the Ephrata community of Conrad Beissel. Eventually disillusioned by Beissel, he withdrew and returned to the affairs of the world.

Left to right: sisters' house (Saron), Whitehaus, chapel (Saal), Beissel's cabin, and bakehouse

The 'Kingdom of God' in Pennsylvania

The first German immigrants to Pennsylvania came in 1683 and established Germantown, a settlement promoted by Francis Daniel Pastorius of Hamburg, a man of learning and affairs and a Pietist. The founders of Germantown were Quakers, Mennonite converts to the sect. With them came several Mennonites.

The Mennonite and Pietist movements began more than a century apart, but they were formed in the same spiritual ferment which persisted long after the Reformation.

The Mennonites and Pietists played a prominent part in the early history of Pennsylvania. Their object was to deepen the Christian's spiritual life and sharpen his moral sense. Significant for our history is the fact that the Mennonites, and many of the Pietists (as well as Quakers), refused to serve in the military and opposed oaths and state support for the church.

Mennonitism had its roots in Switzerland, as early as 1525, and in the Netherlands. Persecution, however, dispersed its members through much of Central Europe. Some of the descendants became Amish. A century later, Pietism in Germany and Quakerism in the British Isles were arousing new fervor.

The migration of German sectarians to America continued through the early eighteenth century. Most of the German immigrants who came to Pennsylvania later in the century were members of the Lutheran and Reformed (Calvinist) churches.

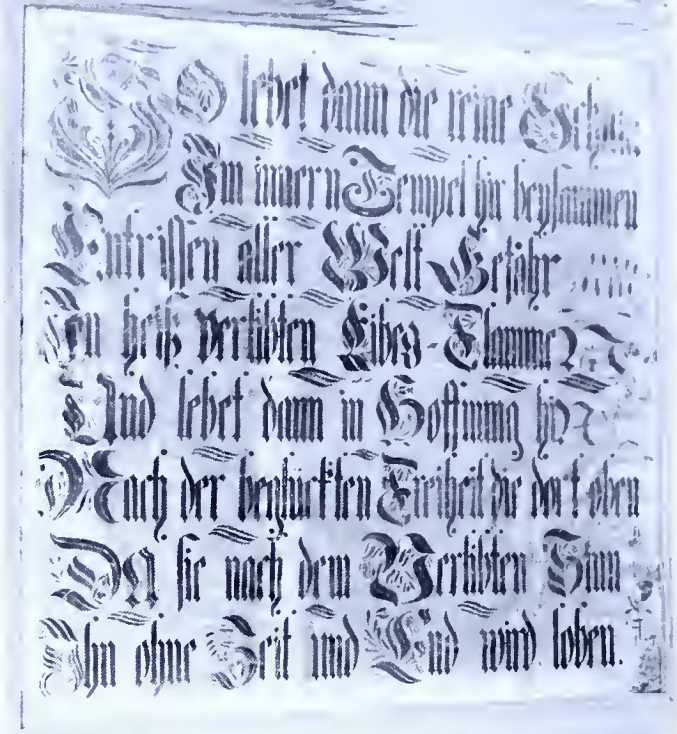
Pietists wrote some exceptional chapters in American religious history. Count Nicolaus von Zinzendorf, a Lutheran nobleman of Saxony, gave refuge to the last harried followers of Jan Hus, condemned fifteenth-century reformer, turned them to Pietism, and settled many of these Moravians at Bethlehem and Nazareth in 1741. Other Pietist groups mixed traditional faith with occultism. A learned young German named Johannes Kelpius founded a community of hermits on Wissahickon Creek near Germantown, where they performed their mysterious rites. Kelpius' group was known widely and picturesquely as the Society of the Woman in the Wilderness.

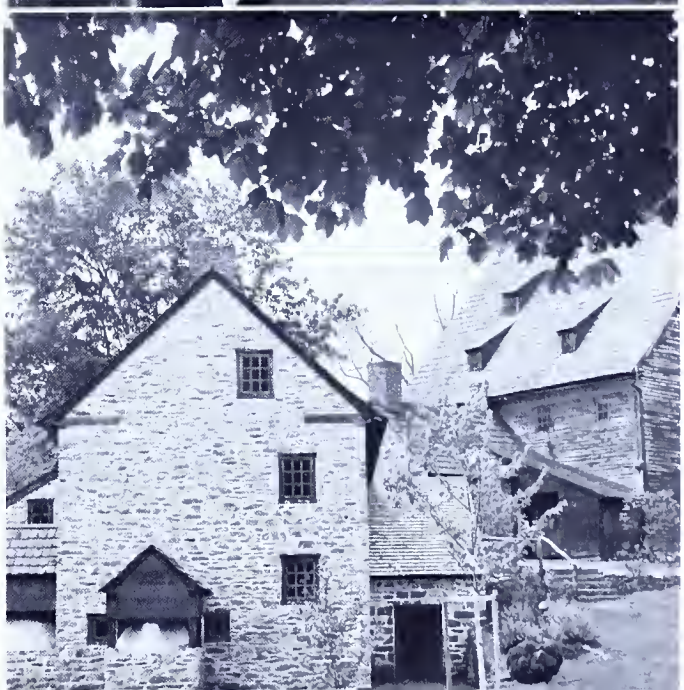
Conrad Beissel, a religious seeker, established a monastic settlement, Ephrata, in 1728,

Fraktur manuscript (top)

A sister's cell (middle)

The almonry (bottom)





for celibate men and women and married couples. The buildings that remain of this once prosperous community stand at the town of Ephrata in the heart of the "Dutch" country. They are maintained by the Pennsylvania Historical and Museum Commission and are being restored.

These rustic buildings include the Saron or sisters' house; the Saal or sisters' chapel; the Almonry, where the wayfarer and the poor were sheltered and fed; a cabin in which Beissel lived for a time; the Academy, erected in 1834; and several houses for married members. Some buildings are gone: the brothers' house demolished some 60 years ago, and others razed during the Revolution.

The visitor can sense the unique character of this institution when he first sees it. Medieval in design, with steep gable roofs that "kick" at the ends, rows of small, irregular windows and dormers, and walls covered with roughly hewn and weathered clapboards, these buildings, though silent and deserted, tell a remarkable story.

Conrad Beissel was the animating spirit of the cloister until his death in 1768. Yet the inspiration for the austere community life which prospered here for many years lies deeper than the preaching and personality of one man.

Beissel, a religious wanderer, arrived in Pennsylvania from Germany in 1720, determined to join Kelpius' colony as a hermit. This group had dispersed, however. He became for several years a preacher to the Church of the Brethren (the "Dunkers"), in Lancaster County. Having incited a split in the church, Beissel retired to the wilderness with several followers. Here the Ephrata community was born.

Each day was a step in the spiritual quest. There were periods scheduled for worship, meditation, and work. The whitewashed clay walls of the sisters' house, the low ceilings, narrow passageways and stairs, the one-win-

dow cells, and the wooden planks for sleeping impress on the visitor the reigning spirit of mysticism and humility.

Emphasis on the life of the spirit stimulated artistic creation. Beissel, though no scholar, wrote with insight on the spiritual life, while the brethren printed a steady stream of spiritual and other works, many of them written by members of the community. The cloister was one of the leading colonial publishers.

The sisters revived the art of manuscript illumination, an art perfected in medieval monasteries, and cultivated a wide range of household arts. The community created its own ethereal style of group song and composed many hymns.

The community became prosperous from its farming and its gristmill, sawmill, flaxseed oil mill, fulling mill, and paper mill, its tannery, and its looms, with which were woven woolen and linen cloth. But its members continued to live austerely.

A handful of members kept the community alive through the nineteenth century. The congregation of descendants, the Seventh Day Baptist Church of Ephrata, disbanded in 1934.

The chapel

Brothers' house (Bethania), razed about 1910

Cornwall Furnace

Iron, Footstone of Industry

A bright glow at evening in the Pennsylvania countryside told the traveler that an iron furnace stood nearby. During the eighteenth century a traveler could see many of them in the valleys of the Schuylkill, Juniata, and Susquehanna rivers in southeastern Pennsylvania. After the Revolution they began to appear west of the Appalachians.

A modern traveler may see the remains of many of these old furnaces, their ruins tangled in vegetation. The Cornwall Furnace, Cornwall, is better preserved than most. This relic, maintained for the public by the Pennsylvania Historical and Museum Commission, traces the growth of Pennsylvania's first "heavy" industry, iron. The furnace is near the famous Cornwall ore banks, a great man-made canyon which has yielded iron ore since Cornwall's builder, Peter Grubb, began mining it in the 1730's.

Today this red sandstone structure, distinguished by its pointed windows with their diamond-shaped panes, exemplifies, as it snuggles against the hillside, the rural setting and the simplicity of early American industry.

The story of Cornwall began in 1734 when Peter Grubb started buying the iron rich land along Furnace Creek. In 1742 his new furnace began production. Robert Coleman, master of several prospering Pennsylvania furnaces, bought the furnace and the ore banks in 1798. A great-granddaughter gave the furnace to the State in 1932.

The Cornwall Furnace underwent changes as smelting techniques advanced and demand for high grade iron increased. The blast furnace itself dates from the eighteenth century. The rest of the building assumed its present form in 1856 when the blast furnace was enlarged. Steam power replaced water power for generating the blast.

On the upper level of the dimly lit, cavernous interior is the weighing and charging room from which the ore, limestone, and charcoal

Furnace and casting room

were dumped into the furnace to separate the iron from its ore. On the lower level is the casting room, as well as the steam engine and giant wheel, pistons, and air tanks by means of which air blasts were forced into the furnace. Before the conversion to steam, the blast was produced by a large bellows operated by an overshot water wheel.

The American colonies, with Pennsylvania the leader, smelted one-seventh of the world's iron. Despite the restrictions placed by Parliament in 1750 on the production of iron products and steel, output continued to increase. This open defiance of Britain's trade laws, which were designed to bolster the economy of the whole empire, left the colonies better prepared to produce arms for the Revolution.

Cornwall produced forty-two cannon for the war, and is said to have been visited by General Washington and the Marquis de Lafayette during their encampment at Valley Forge. "Hessian" prisoners labored there.

War and restrictions on transoceanic trade and increased supplies of investment capital gave the iron industry a boost in the early nineteenth century. As time passed the local iron master, managing affairs from his plantation manor, and surrounded by the simple cottages of his workmen, the shops of his smithy, carpenter, and other craftsmen, the store, the farm, and the hundreds of acres of charcoal producing woodlands, gave way to a new era of corporate enterprise.

The fire at Cornwall was extinguished in 1883. One of the last small-scale, family-controlled furnaces had ceased to operate in the Pennsylvania countryside.

Charging room

Pottsgrove Manor

Men of Enterprise and Taste

Pottsgrove photos by Stoller: Used by special permission of *The Ladies Home Journal*. Copyright 1954 The Curtis Publishing Company.

Since the days of the colonies a major influence on the mind of America has been the continuing growth of her population, geography, and economy.

From the start America grew westward into a dark, little-known wilderness and across vast and lonely plains. Cheap land invited the landless and the poor. Ungoverned land invited the rootless and the ungovernable.

The frontier also attracted men of light who brought a more civilizing influence. In the colonies and in the young republic, ministers, itinerant teachers, craftsmen, newly prosperous merchants, and wives and mothers, consciously and unconsciously, challenged the destructive power of the wilderness.

John Potts, rich eighteenth-century ironmaster who built Pottsgrove Manor, Pottstown, owned now by the Pennsylvania Historical and Museum Commission, was one of those who civilized the frontier. John was the son of Thomas Potts, a partner of Thomas Rutter, the German ironmaster who in 1720 established Pennsylvania's first iron furnace near the future site of Pottsgrove.

Thomas Potts, by the end of his life, had acquired an interest in several furnaces and forges in the Schuylkill River valley and in Virginia. He had also acquired an interest in literature—he was a charter member of Benjamin Franklin's Library Company of Philadelphia, America's first public library.

From his father, John acquired a respect for learning and public service, traditional ideals of the English country gentleman, and likewise of Philadelphia merchants who saw themselves as American counterparts of the gentleman.

Father Thomas saw to it that his sons were properly educated and that his children made advantageous marriages with other prominent iron families. John married Ruth Savage, granddaughter of his father's partner, Thomas Rutter.

John expanded the family "empire" to nine

Main hall

Dining room

ironworks. He served what was then upper Philadelphia County as justice of the peace, for a time, exercising jurisdiction over all criminal and civil cases. He established Pottstown.

John and Ruth had thirteen children. Son Jonathan, a physician educated in Philadelphia and abroad, distinguished himself as a Director General of Hospitals in the Revolution. Thomas was a member of the State Constitutional Convention of 1776, a colonel in the Revolution, and a charter member of Franklin's American Philosophical Society. Isaac's home became Washington's headquarters at Valley Forge. Son John, on the other hand, sided with the British.

For us the crowning achievement of John Potts' civilizing mission was his beautiful Georgian home, Pottsgrove, revealing the builder as a man of substance and taste.

Pottsgrove is a magnificent and utterly livable example of eighteenth-century elegance, rivaled in pretension by the homes of many successful ironmasters, but not so easily rivaled, even in the view of contemporaries, as a work of art.

Pottsgrove's modest but beautiful Georgian interior, wrapped in a Germanic cloak, radiates comfort and hospitality. The simplicity of its paneled overmantel and corner cupboards, the unadorned simplicity of its rooms, the charm of its cushioned window seats, and the warm invitation and the strength of its central hallway, are a lure to visitors.

Pottsgrove is a paradise for lovers of antique furniture. Its collection includes many valuable examples of eighteenth-century creation. The pieces are primarily Philadelphia Chippendale, adaptations of designs attributed to Thomas Chippendale, leading English cabinetmaker.

A bedroom (middle)
The study (bottom)

This was the main hall of Pottsgrove (see picture, page 17) before it was purchased in 1939 by descendants of John Potts. The work of restoration began soon after.

Chippendale, more elaborate and sophisticated than earlier styles, reflected the rising prosperity and exuberance of an important element of society. As living assumed more grace and esthetic tone, furniture achieved more sweep and refinement and a finer tone in wood and finish. New pieces met new needs.

Also prized among the Pottsgrove collection are a number of more classical Hepplewhite and Sheraton pieces, made in styles popular later in the century. Most of the furnishings and other household items have been loaned by individuals and institutions.

According to a cherished but wholly unconfirmed tradition, George and Martha Washington took residence here. Washington is supposed to have stayed several days while his defeated and battle-weary troops camped nearby, prior to their winter encampment at Valley Forge. This is considered unlikely. It is said too that Mrs. Washington lived here while her husband was at Valley Forge and that he visited often, occasionally with his aide, the Marquis de Lafayette. One bedroom is referred to as the Martha Washington room.

Whether such famous people stayed at this house or not is of little real consequence in assessing its historical significance. The tangible creations of men are also subjects of history. Without the story of man's creations, much of history would indeed be an unhappy commentary on his earthly journey.

Chandelier

Pottsgrove

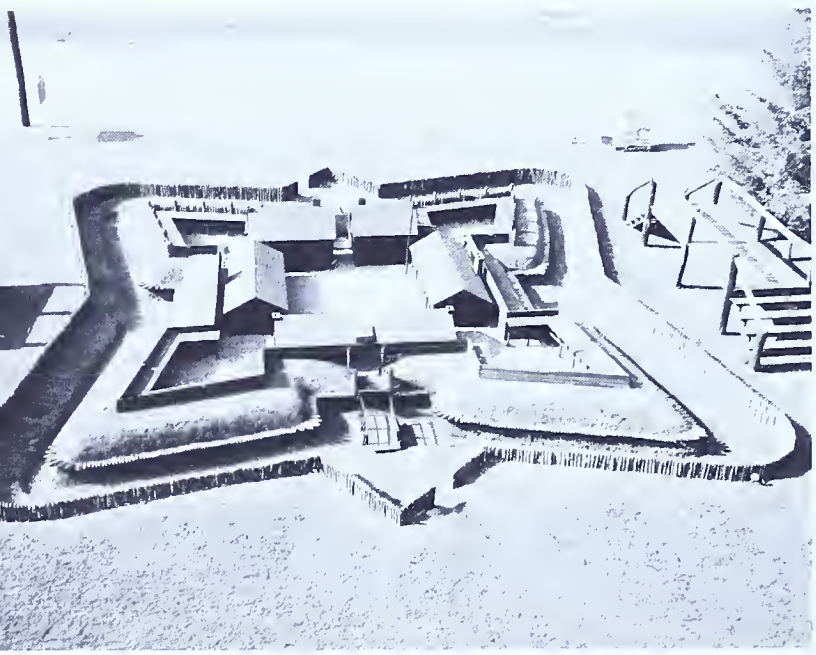
The Struggle for Empire

France laid claim in the eighteenth century to the vast country from Quebec to Louisiana, but it was unable to exercise effective control. By mid-century English commerce in the Ohio River Valley was threatening French sovereignty. In 1752 France determined to halt the British advance by erecting a chain of forts in Western Pennsylvania.

Directed by the Marquis Duquesne, Governor of New France, French regulars and Canadian militiamen erected four wooden forts, Presque Isle, Le Boeuf, Machault, and Duquesne, between 1753 and 1757. They had prepared the kindling in which was ignited the great French and Indian War.

Two properties of the Pennsylvania Historical and Museum Commission, the sites of Ft. Le Boeuf in Waterford and Ft. Augusta (erected by the Province of Pennsylvania) in Sunbury, return the imagination to this struggle of European powers for empire.

Ft. Augusta, one-sixth scale model at site



In 1753 Governor Dinwiddie of Virginia dispatched Major George Washington, 21 years old, of the Virginia militia to demand that the French withdraw. Washington presented the demand at Ft. Le Boeuf, but failed to budge the "intruders."

By 1758 the numerical superiority of the British had overwhelmed the French, who destroyed Ft. Le Boeuf and withdrew to Detroit. France's North American empire fell in the famous encounter of Generals Wolf and Montcalm at Quebec City in 1759. The British built their own fort on the ruins of Le Boeuf, but lost it to the Indians in 1763.

Pennsylvania militia erected a fort there in 1794 and the U. S. Army a fort in 1796, the foundation of which may be seen today. A feature of the site is the Amos Judson house erected in 1820. A new museum will describe the French occupation and the fur trade of Western Pennsylvania.

Pennsylvania had long known only peace. The gentle and wise Indian policy of William Penn, Pennsylvania's founder, had given the Province a quiet frontier for almost three-quarters of a century. By the 1750's, however, growing hostilities produced a change in policy.

The crushing defeat in 1755 of British and colonial troops under General Edward Braddock by French and Indians near what is now Pittsburgh spurred the General Assembly to action. Abandoning its official pacifism, the assembly voted to raise troops and build forts to defend the eastern part of the colony against Indian attacks.

The largest of these forts was Fort Augusta, built at the juncture of important Indian trails. Although never attacked, its presence discouraged Indian raids on frontier settlements. A one-sixth scale reproduction of the fort has been erected at the site.

Fort Augusta was part of Pennsylvania's initiation into war. The great Quaker experiment became the scene of armed conflict. The frontier continued to bleed until the Indian was pushed into the plains.

The birth pangs of a new nation had begun.

The Indians Are Driven to Revolt

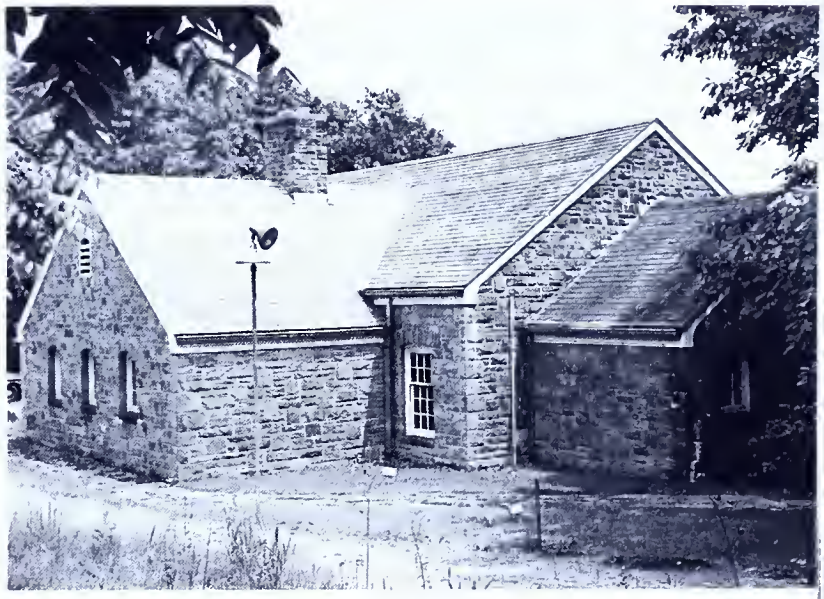
The defeat of the French and the Indians and the treaty which brought the French and Indian War to a formal conclusion in February of 1763, did not end conflict with the aborigine on the western frontier of Pennsylvania.

Aroused over British domination and new settlement, a great council of war, held near Detroit in the spring of 1763 and dominated by an Ottawa chief named Pontiac, determined to resist British encroachment. This fierce struggle, misnamed Pontiac's Rebellion, engulfed peaceful settlements as far as the Susquehanna River.

By late that year, however, the Indians had been placed on the defensive, due in part to a singular victory at Bushy Run by a force of British and American regulars under Col. Henry Bouquet. Bushy Run Battlefield, east of Harrison City in Westmoreland County, is today a park, administered by the Pennsylvania Historical and Museum Commission.

Alarm had spread throughout the frontier in 1763, causing panic east as far as Cumberland and Northampton counties. Indian raiders were attacking everywhere, killing families and destroying homes. By the end of May, the Indians were winning one battle after another and had cut off all communication with Fort Pitt. When June drew to a close, Forts Venango (Franklin), Le Boeuf (Waterford), and Presque Isle (Erie) had fallen, and only Forts Pitt, Ligonier, and Bedford held out.

Colonel Henry Bouquet, a Swiss officer in the British army, was assigned to rescue the besieged and captured forts of Western Pennsylvania. He set out from Carlisle on July 18, 1763 with 500 regulars. The Indians, meanwhile, had learned of Bouquet's advance and had abandoned their sporadic attacks on Fort Pitt to intercept the advancing force. On August 5, at about one in the afternoon, the Indians caught an advance guard of Bouquet's little force by surprise at Bushy Run. They battled until nightfall, when Bouquet's men erected the now famous fort of flour sacks on a hilltop, where they spent the night in anxious expectation of the next day's fighting. The fighting resumed in the morning, and as time passed, the chance of escape seemed increasingly remote. A clever strategem devised by Colonel Bouquet, however, turned impending defeat into victory. Feigning retreat, a large body of his men stole through a ravine and behind a shield of trees and fell upon the Indians' rear as they swooped upon the remaining troops for the final kill.



The museum

This two-day battle raised the siege of Fort Pitt and demonstrated Bouquet's unusual understanding of wilderness warfare. The following year, an expedition led by this intrepid Swiss officer into central Ohio overawed the Indians and brought peace.

A monument marks the hilltop where the flour-bag fort was hastily thrown up. On the next hill to the west, a marker shows the approximate site of the graves of fifty soldiers who died in the fight. A small museum will aid the visitor in understanding this significant battle.

Young Daniel Boone at Home

The Homestead

Daniel Boone long ago became a magic figure in the American romance. His name and his exploits, appropriately embellished, symbolized to a young nation the march of civilization into the vast wilderness of the West.

Boone was born in 1734 in eastern Pennsylvania, in what is now Berks County, and on what was then primitive frontier. His birthplace, the Boone farm in Exeter Township, is preserved as a historic site by the Pennsylvania Historical and Museum Commission.

The brothers Squire and George Boone and their sister Sarah were English Quakers who came to Pennsylvania before 1713, ahead of their father George, who arrived in 1717. Squire, who was Daniel's father, was a weaver and a blacksmith, and he plied both these trades as he farmed.

Daniel Boone

Daniel's family lived here in a log cabin until 1750, the year Daniel turned 16. They then moved to North Carolina to seek better land and to flee the ostracism of the local Friends Meeting. Although active in the meeting, Daniel's father was not a strict Quaker. He was censured for approving his daughter's marriage to a non-Quaker and for his unpacific attitude toward the Indians.

Son Daniel learned very little about farming, but a great deal about the wilderness. He learned to care for himself away from home while he herded his father's cattle. Young Daniel learned to shoot accurately, to hunt, to follow a trail, and to understand the habits of the Indians.

Hunting was Boone's greatest passion, and his means to a livelihood. He loved the wilderness, and his adventures became legendary. He lived and worked often amid great dangers. He fought Indians and yet was greatly admired by them as a master of their own wilderness wiles.

Boone was a businessman, too, although not a particularly good one. As an agent and partner of a North Carolina land speculator,

Living room

Richard Henderson, he faced the dangers of the wilderness to open Kentucky to settlement in the 1770's. Shrewd, honest, and resourceful, he inspired confidence, and was elected to both the Virginia and Kentucky legislatures. Later, as enmity toward him spread, he departed for Missouri, then part of Spanish Louisiana, to begin a new life.

The foundations of the Boone log cabin are part of the foundations of the old stone farm house on the Boone Homestead, the property of the Commission. It was built around 1750 and has been restored as closely as possible to its early condition. The foundations of the old cabin may be seen by the visitor. The stone house was begun as an addition to the cabin; its walls were then extended around the cabin and the log structure was demolished. The Boones left Pennsylvania about the time the stone house was begun.

The interior of the house has been restored and furnished to create a valid picture of eighteenth-century country life in Pennsylvania. To restore the house, experts explored every foot of it to find evidence of its original design and construction. The simple and sometimes crude furniture and houseware indicate the mode of life of eighteenth-century farmers.

Daniel Boone became identified with the lands west of the original thirteen colonies, although the original states were themselves pioneer areas at one time. Thousands of Pennsylvania families faced the same privations to settle virgin lands as did their descendants to the south and west.

Living in isolation and cut off from medical assistance, the simplest luxuries, and most of the raiment of civilization, these people, though often rough and rootless, enthusiastically welcomed the minister, the schoolteacher, and the printer-journalist, as well as the craftsman and the merchant, all of them bearers of the civilization they had left behind.

Bedroom

Kitchen

Priestley House

A Dissenter Finds Refuge

One of the notable figures in the history of science, Joseph Priestley, 1733-1804, lived his final years in the town of Northumberland, in a house which stands today. Priestley was the discoverer of oxygen; he was also a prominent English Unitarian theologian.

He built his American home well-removed from the affairs of the world. He was a friend of prominent Americans, and he was anxious to influence the religious thought of this nation. Yet he chose in 1792 to construct his house a difficult five days' journey from Philadelphia.

His home is maintained for the public by the Pennsylvania Historical and Museum Commission. A small museum in the library displays his personal possessions.

Public animosity and the fear of official persecution led Priestley, with his family, to sever his ties with England.

Joseph Priestley

His sympathy for the French Revolution, his support for reform in the British governmental system, and his rationalist interpretation of the Christian religion brought severe criticism upon him. In 1791 his home in Birmingham was attacked by a mob. In the face of such hostility, his thoughts turned to America.

Encouraged by Benjamin Franklin and other American friends, Priestley, his wife, and three sons decided to make their residence on the Susquehanna River. After a trying journey through the Pennsylvania wilderness, the Priestleys arrived in Northumberland and began to build their house. Artisans had to be imported from Philadelphia; the lumber had to be cut and dried at the site.

The result was an ample and comfortable dwelling, particularly commodious in view of its frontier location.

Attached to the house at one side, next to his library, was (and is) a workroom or laboratory where he continued to experiment.

Priestley is best known for his discovery of oxygen and his description of its properties and its possible uses. He failed, however, to recognize oxygen as a distinct element, and insisted instead that a deficiency of "phlogiston" in the air intensified combustion, an effect which was caused, in reality, by oxygen.

Priestley was a man of broad interests; he contributed to knowledge in several areas of physics and chemistry. He approached his scientific work essentially as an amateur, as did many of the early scientific discoverers.

Since he was a minister, his primary concern was the discovery and acceptance of what he considered to be a more rational approach to religion. Scripture, he said, must be tested by reason.

His ideas had relatively little impact on his time. In Britain political reform was achieved slowly and pragmatically. In Philadelphia his congregation began to melt away, while Britons and Americans continued, in general, their literal acceptance of Scripture. And at the end the explanation which he gave to the phenomena which he had discovered and to which his name is most generally linked, oxygen, had been universally rejected by scientists.

Living room

Kitchen

Battle of Lake Erie

Valiant Men

Freed from European control by the Revolution, frontier Americans believed themselves safe at last from the intrigues of the Old World. Once again, however, Western Pennsylvania became the stage for armed conflict, born in Napoleon's drive for European domination.

In 1805 France and Great Britain, at war, began to bar neutral American shipping from each other's ports. Britain's brief refusal to bow to an American threat to halt trade, its impressment of seamen on American ships, western suspicion of British designs on the northern frontier, and widespread Democratic party sympathy for France led the United States into an indecisive war with Britain, the War of 1812.

A dramatic story of Pennsylvania's participation in the war is commemorated by the rebuilt Flagship "Niagara," owned and maintained in Erie by the Pennsylvania Historical and Museum Commission.

Control of the Great Lakes was vital in achieving military success in the old Northwest against Canadian-based British forces. Although it had no Lakes fleet, it was decided that America would have to establish its supremacy there by challenging the British on Lake Erie. The challenge, in the Battle of Lake Erie, September 10, 1813, was a success.

Daniel Dobbins, a Lake Erie navigator born near Lewistown, a man without experience in building ships, was chosen to construct six ships and to refit five others for battle. He selected the protected harbor of Erie to build.

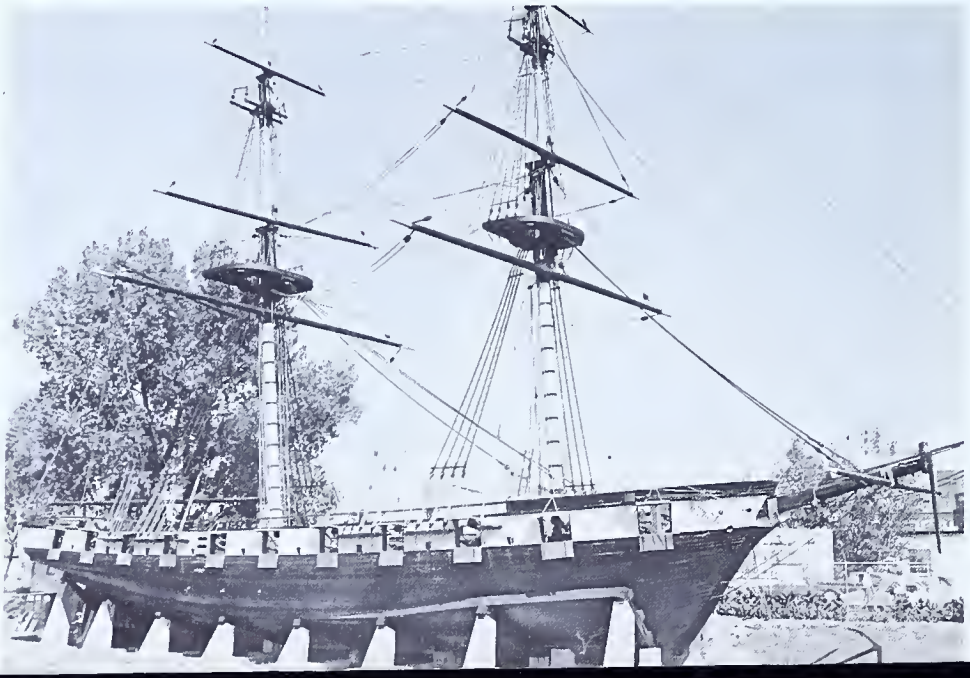
The victory under Commander Oliver Hazard Perry was effected despite numerous handicaps. Many of the workmen and much of the material had to be carried over great distances along difficult roads and streams to get them to the isolated community.

The victory was truly historic. Although he lost his first flagship, the "Lawrence," Perry combined brilliant seamanship with some downright good luck to win the victory for his small, undermanned fleet: "We have met the enemy and they are ours: Two ships, two Brigs one Schooner and one Sloop."

The keel of the "Niagara" was raised in 1913, and the ship rebuilt to celebrate the 100th anniversary of the victory. The replica of the old ship stands at the foot of State Street in Erie.

Oliver H. Perry

Flagship Niagara



A Community of Common Goods

Reminiscent of Ephrata, but in important respects very different, is Old Economy Village, now preserved as a historic site by the Pennsylvania Historical and Museum Commission in the industrial community of Ambridge.

Old Economy was a community of craftsmen and farmers, living in a time when industry was more individual and farming far less commercial. As industry expanded, however, the Harmonites ventured into manufacturing and investment and contributed to their own demise as a community.

The Harmony Society was born in the German kingdom of Wurttemberg. There George Rapp, a vinedresser, after serious study, began to preach. Simple peasants and craftsmen responded with great fervor to Rapp's appeal for a more earnest practice of Christian charity.

The officialdom of Wurttemburg did not react kindly to these separatists. Rapp and his followers looked to the United States for a happier haven. In 1803 he found the first home for his people in Butler County, about twenty-five miles north of Pittsburgh. There he established the town of Harmony. During 1804 more than 500 followers joined him. It was not surprising that they settled in Pennsylvania. Members of other religious groups in the same Pietist tradition had settled in William Penn's tolerant Commonwealth in the eighteenth century.

Strongly influenced by the example of early Christian communities, and desiring to cooperate in all things so that all would benefit, the members deeded their property to "Father" Rapp for the use of the community, with the understanding that the property would be returned to anyone who wished to leave. The

Feast (Music) Hall (front), tailor shop and wine cellar (behind)

members never abandoned this communal arrangement.

The Harmonites set to work to make the forest produce. They cleared 150 acres and built fifty log houses, a church, a community barn, a grist mill, and several shops during their first full year, 1805. Eventually, 130 brick, frame, and log houses were erected. They also built a hotel, brewery, distillery, and other structures.

Under the astute financial and managerial leadership of Frederick Reichert, whom Father Rapp had adopted as his son, and who was known by many as Frederick Rapp, the community prospered. It was Reichert who designed the buildings and planned the neat and orderly little town. The buildings of Old Economy were also designed by this versatile man.

As it prospered, the ambitions of the community turned to manufacturing. As Harmony was an inconvenient distance from the Ohio River, by which it would have to ship its manufactures, Reichert purchased a new townsite and 25,000 acres in southwestern Indiana on the Wabash River.

The community moved there in 1814 and 1815. Here its members hoped to combine a productive agriculture with the manufacture of cotton and woolen goods, lumber, linseed oil, and hemp. Their products were to be transported and sold along the Ohio and Mississippi rivers. Seven hundred members undertook another crash program of building. About 150 structures went up. The town, used later as an experimental community under the guidance of the English social reformer, Robert Owen, is known still as New Harmony.

Although they prospered, malaria, hostile neighbors, and a need to be closer to good markets convinced Father Rapp's community in 1825 that they should return to Pennsylvania. The place they chose, on the Ohio River, provided access to markets in Western Pennsylvania as well as along the Ohio and Mississippi rivers.

Upon arrival the Harmonites set to work once again clearing and preparing the land for farming, and erecting houses and buildings for

The village

The Great House

a new community. Buildings went up rapidly; 3,000 acres went under the plow.

As can be seen today, the Harmonites built simply and with good taste. Borrowing from colonial and German architectural ideas, they constructed their buildings of red brick and enhanced them with classical doorways and green shutters. The many two-story houses were appealingly decorated between the first and second floors with frames on which grapevines spread.

The Harmony Society was a religious enterprise even more than an economic. It adopted the practice of celibacy in 1807, and its members apparently adhered faithfully to the rule through most of the century. George Rapp continued to guide the spiritual life of his flock until his death in 1846. Ironically, while it awaited the imminent second coming of Christ, the society, by pooling its wealth and through its enterprise, grew wealthy. It contributed, however, large sums to worthy causes, including those of other religious bodies.

The Economites loved beauty. Flowers grew profusely, decorating even the insides of the mills. Music, instrumental and vocal, was a major activity of the society, and concerts were given frequently in the great Music Hall.

As the society moved into the modern industrial era past mid-century, and as its membership declined, it began to invest considerable sums in outside industrial activities, oil, coal, lumber, railroads, banking, and manufacturing. The Harmony Society developed the city of Beaver Falls and brought a number of industries there. In 1888 it moved a dying Ohio college, Geneva, to Beaver Falls and revived it.

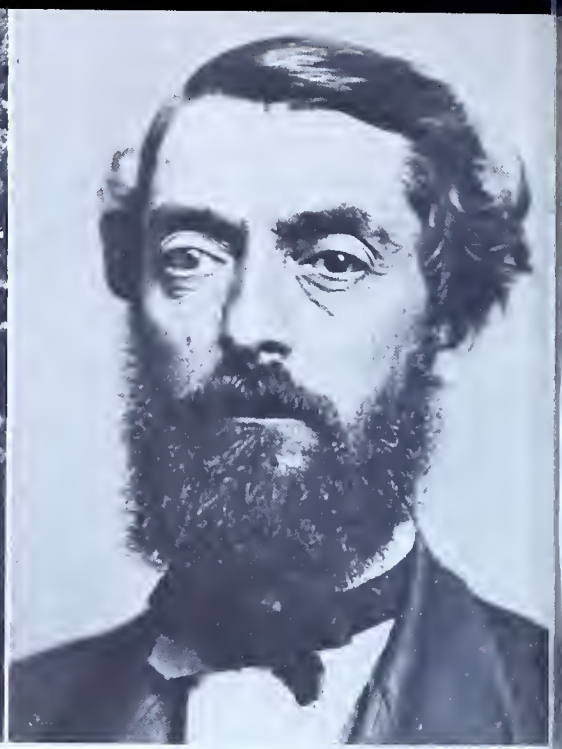
Some of its investments were made from the half-million dollars which the community had hoarded, along with a store of food, to be used for its journey to Palestine to meet Christ when He returned to gather together His saints.

Economic difficulties late in the century, due partly to an unrealistic spirit of generosity, brought about a series of financial retrenchments. The end came in 1905. The two remaining members dissolved the society. In 1916 it became the property of the State.

The Granary

Great House and church

Replica of Drake's well on original site



Edwin Drake

Black Gold and Colorful Characters

The jerry-built derricks, the crude shacks, the mangled landscape, and the oil-stained earth were the signs of wealth in Pennsylvania's Northwest in the 1860's. This was oil country, Pennsylvania's own "Wild West," to which thousands were drawn in search of employment and fortune.

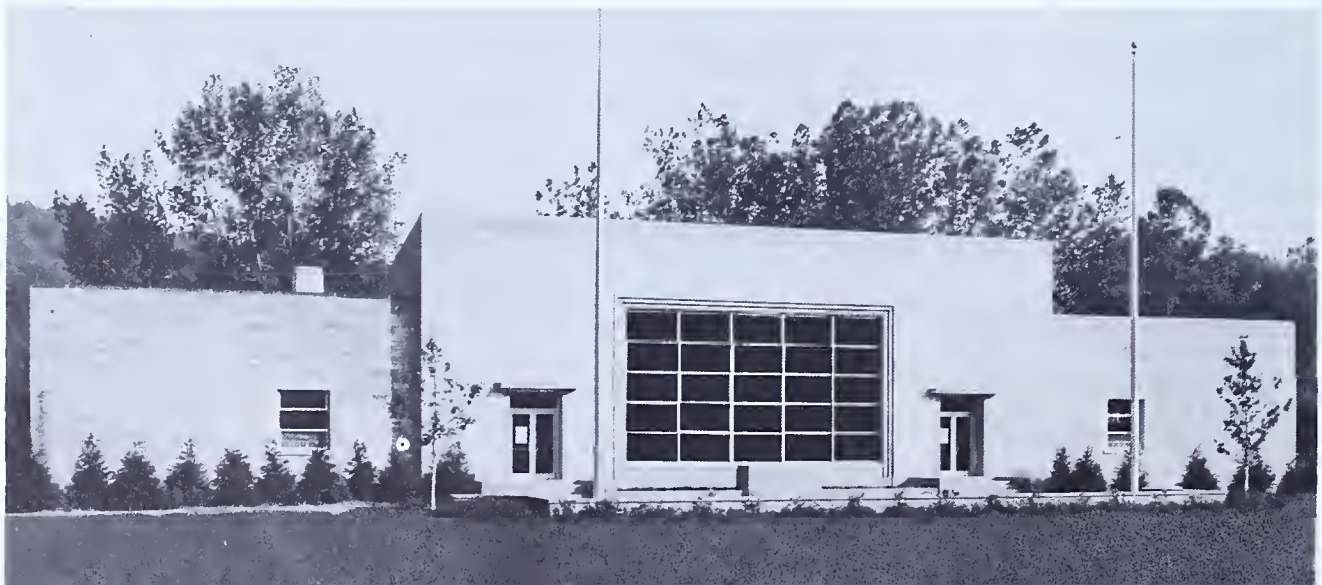
They were drawn by the success of Edwin L. Drake's first oil well at Titusville in 1859. His accomplishment marked the birth of the petroleum industry, and the beginning of a boom decade in northwest Pennsylvania.

Today the site of Drake's historic well is a breathtakingly beautiful natural monument, a small flat of land enclosed by hills, green giants which rise from the banks of storied Oil Creek. The park, with its replica of Drake's well and a fine museum of early oil history, is maintained by the Pennsylvania Historical and Museum Commission.

Oil, like iron and coal, has played a major role in the industrial development of the Commonwealth. Because of her abundance of natural resources, Pennsylvania has always been a leading industrial State. The major development, in fact, of its last 130 years has been its industrial growth and rapid urbanization.

The early oil men wrote a colorful chapter in the history of the State. The oil country knew some legendary personalities whose deeds are still recounted: Coal Oil Johnny, whose

The new museum



rousing exploits and pathetic naiveté dissipated a small fortune; John Wilkes Booth, actor and oil man, soon to achieve infamy; and Ben Hogan, "The Wickedest Man in the World," who later, as a preacher, led men to salvation. There are stories of fabulous successes and resounding failures. Pithole, a town of 15,000, went from boom to bust in fifteen months. Nothing remains today but the site, eight miles from Titusville, with its guide signs and the faint outlines of its streets. It is maintained by the Commission.

The story of Edwin L. Drake, who was acting as an agent of New Haven, Connecticut, investors, points up two important factors in the rapid growth of modern technology and business enterprise: first, need accelerates the process of invention; and second, success is achieved often by men who are willing to defy tremendous odds.

The first settlers found pits along Oil Creek from which the Indians apparently had recovered oil. The white man used petroleum as a medical cure-all and as a lubricant. Its thick smoke and disagreeable odor discouraged its use in lighting.

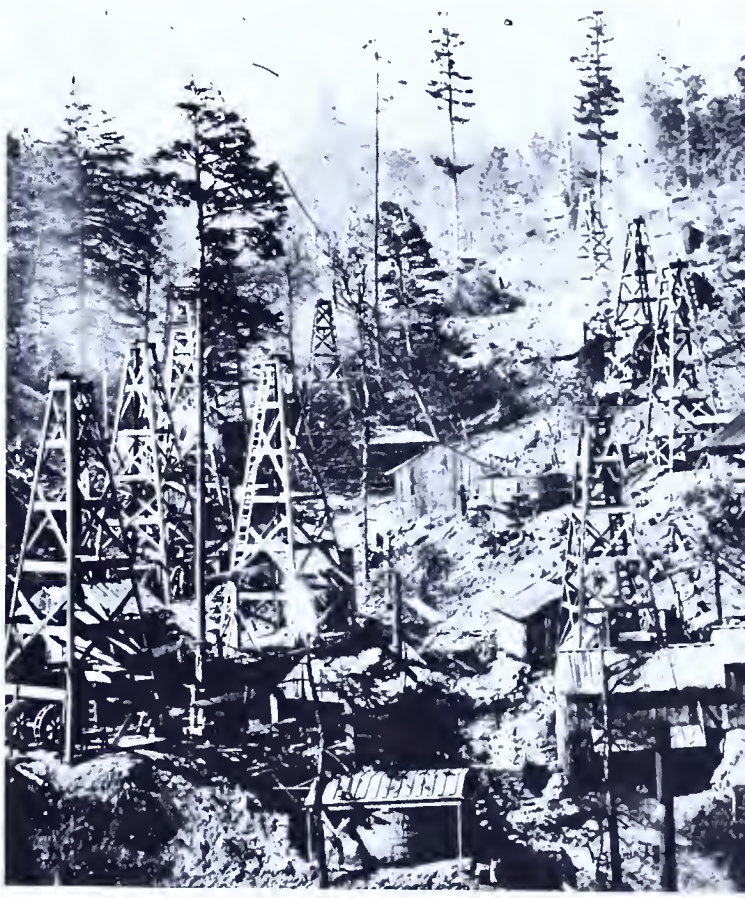
Candles and whale oil were the best illuminants available in the period before the Civil War. Candles were expensive, however, and the price of whale oil was rising because of a diminishing supply of whales. A suitable replacement had to be found. Samuel Kier, a Pittsburgh businessman, distilled the first petroleum for use as a fuel. He obtained his oil at Tarentum, twenty miles north of Pittsburgh. Leading scientists gave their assurances that petroleum could be refined into a usable illuminant.

George Bissell, a New York lawyer, initiated the project which resulted eventually in the successful drilling of the Drake Well. Difficulties in selling stock caused it to pass into the hands of a New Haven banker, James Townsend. His friend, Edwin Drake, a man who had worked as clerk, express agent, and railroad conductor, was commissioned to bring up the oil.

His efforts to dig an artesian well ran into obstacles. First, it was impossible to hire a reliable driller. Then water began to fill the holes. Drake obtained the help of William A. Smith, a Titusville blacksmith, and decided to drive down a six-inch pipe to shut off the water. Having spent $2,500 without results, Townsend sent word to stop. Unaware of his decision, Drake borrowed $500 more. Success followed soon after on August 28, 1859.

The Civil War proved a boon to the infant oil industry. In the next few years the oil country became dotted with boom towns, and its hillsides cluttered with crude wooden derricks. The oil was transported to the refineries by wagon, boat, barge, and finally by pipeline. Within 20 years John D. Rockefeller had gained virtual control of the Pennsylvania oil industry.

The boom days passed but production continued. In 1934 a museum was opened at the site of Drake's first well, and in 1946 a replica of the well was constructed on the original spot. An enlarged museum is expected to add to the educational impact of the property, an impressive reminder of an important and exciting chapter in Pennsylvania history.



An early oil field

A Bible and a Gun

Magnificent in its rural simplicity, Warrior Run Church, a Greek Revival structure built by Presbyterian farmers near Watsontown in 1835, is the one church building maintained by the Pennsylvania Historical and Museum Commission.

This red brick meeting house captivates visitors by its formal but simple lines and its bricked-over log columns, classical ideas appropriately fitted to their rural setting, and by the rustic simplicity of its white interior with its old box pews and its plain pulpit.

The first log church was begun in 1767, but Indians, prodded by pro-British Tories, destroyed it in the Revolution. A second log church, built at the present site, burned in the 1830's.

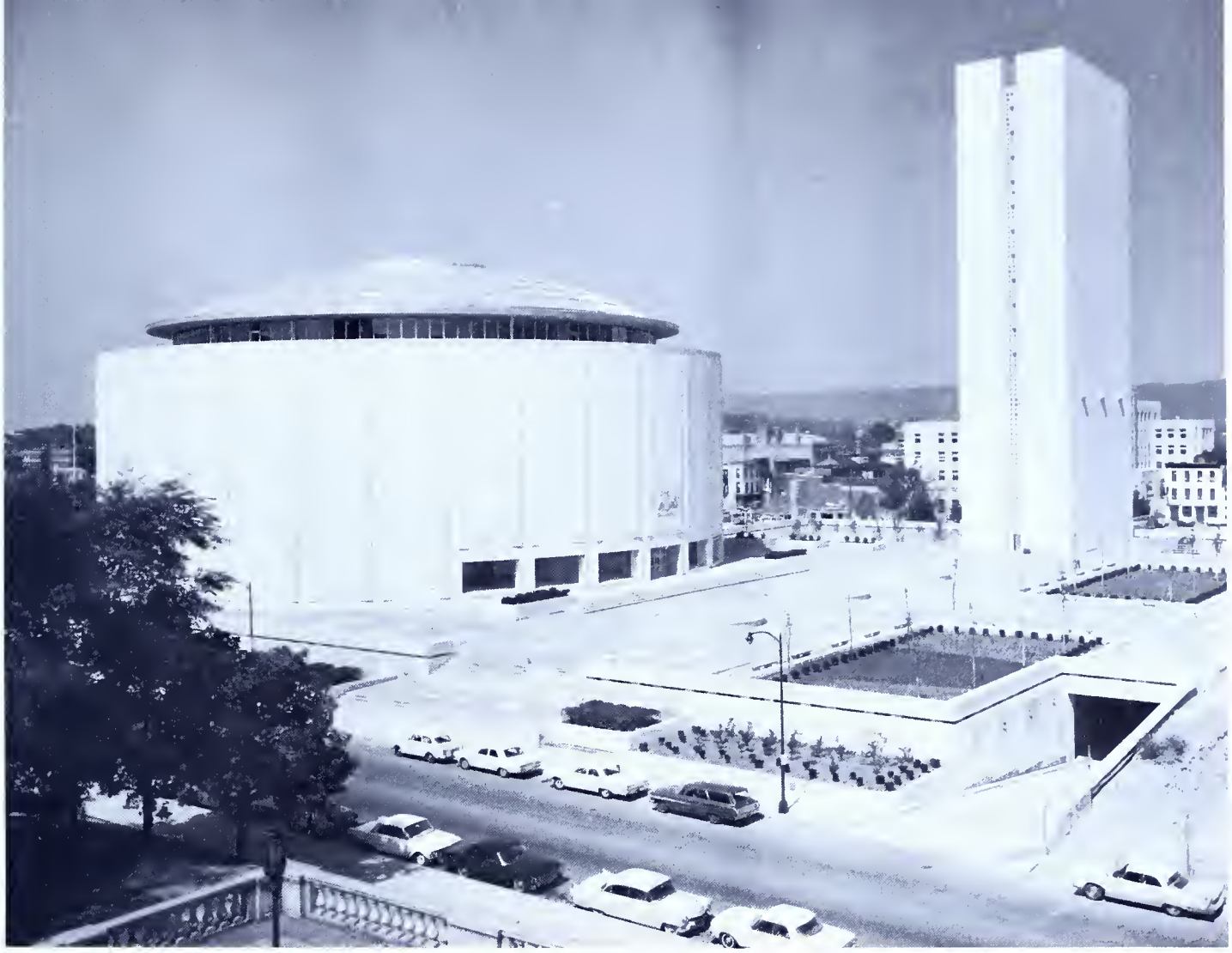
The church stands today as a memorial to sturdy Scotch-Irish farmers who settled and stirred the frontier of central and western Pennsylvania. They were sometimes violent men. In its well-kept graveyard is buried Col. Matthew Smith, a leading defender of the Paxton Boys' vengeful massacre of peaceful Indians near Lancaster in 1763, the year of Pontiac's great Indian rebellion to the west.

Other smaller properties are maintained for visitors by the Commission. One is the Admiral Peary Park near Cresson, a memorial to Rear Admiral Robert Edwin Peary, discoverer of the North Pole in 1909, who was born near Cresson. Another is the 28th Division Shrine in Boalsburg. This memorial park, with its many monuments, was established by veterans of this Pennsylvania division, which fought in two World Wars.

More recently acquired and open to the public are the Thaddeus Stevens Blacksmith Shop, a reconstructed remnant of Stevens' Caledonia Iron Furnace at the Caledonia State Park in Franklin County; the Phillips' Rangers Memorial to frontier Pennsylvanians killed by Indians allied with Tories in the American Revolution, in Liberty Township, Bedford County; and the recently restored Searights Toll House west of Uniontown, erected on the Old National Road, the first federal highway in America.

Three other properties have been acquired and are to be restored. They are the David Bradford House, Washington, Pa., home of a leading participant in the Whiskey Rebellion of 1794; and Brown's Mill School, Kauffman, Franklin County, and the Tuscarora Academy, Academia, Juniata County, two early schools.

Warrior Run Church



William Penn Memorial Museum and Archives Building

The William Penn Memorial Museum

A museum building of circular design and an archives tower are now part of the skyline of Harrisburg north of the State Capitol. These contrasting structures, joined by offices and workshops located beneath a wide plaza, all newly completed, are the William Penn Memorial Museum and Archives Building. This is the headquarters of the Pennsylvania Historical and Museum Commission.

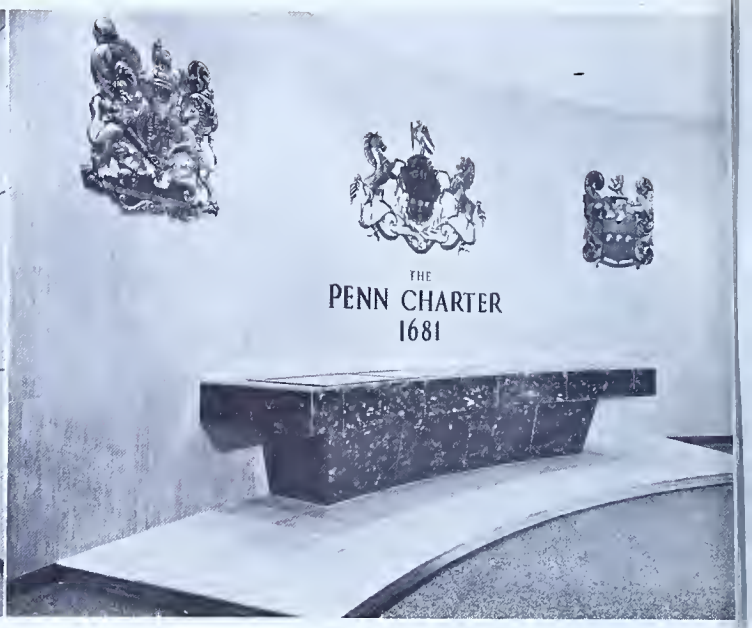
Dominating the Memorial Hall within the museum building stands an eighteen-foot heroic statute of William Penn. In this impressive hall, the public may view the famous documents which brought Pennsylvania and its governmental institutions into being: the Charter granted by King Charles II to William Penn, the First and Second Frames of Government promulgated by the founder, and other historic documents. Surrounding the Memorial Hall will be the exhibit floors of the State Museum.

In the Archives Tower are to be deposited official records and manuscripts collected and preserved by the Historical and Museum Commission as well as current records of State agencies. Here scholars may study the source materials of history. The new building is also to house the offices of the Commission.

Besides honoring the great reformer, preacher, writer, statesman, and founder of the Province, this cultural center should serve to remind us of the achievements of earlier generations and to enlarge our knowledge of modern Pennsylvania.

This is to be one of the most comprehensive of museums dedicated to the life of a single state. A large electronic map is to trace early exploration and discovery, the waves of settle-

Museum exhibit area



The charter from Charles II

ment, and the westward expansion of Pennsylvania. Exhibits are to relate the life of William Penn, the story of pre-Revolutionary and Quaker Pennsylvania, and the part taken by the State in the Revolution.

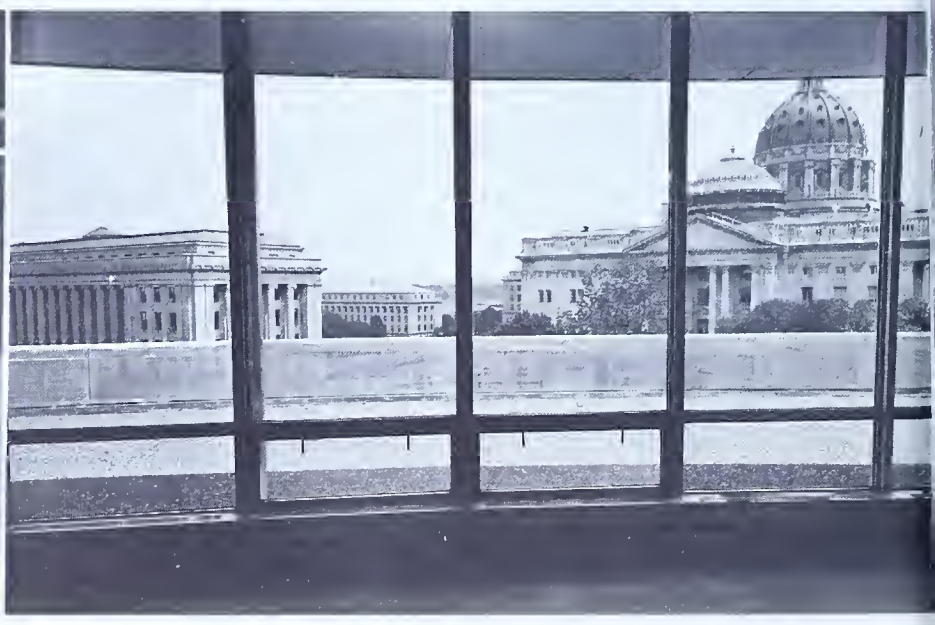
The Museum's largest gallery is to depict the arts and crafts of Pennsylvania. Here visitors are to see rooms furnished in the styles of the Queen Anne, Chippendale, Hepplewhite, Sheraton, and Victorian periods. They are to see exhibits showing early-day lighting, cabinetmaking, glass blowing, home heating, the manufacture and evolution of firearms, and the techniques and products of other crafts.

One entire floor is to feature the achievements of Pennsylvanians. These displays are to show the development of transportation, communication, iron and steel making, and other products of technology, and the progress of agriculture. Indian life and culture before and after the arrival of the white man are to receive major attention.

Man and his environment is to be the theme of another group of galleries. Geology, natural

Work area and storage, Museum

View from the executive level



resources, the habits and habitats of animals and birds, specimens of Pennsylvania wildlife, and the problems of conservation are all to be presented. A ninety-seat planetarium is to dramatize the wonders of the universe.

The new Museum is also to display the works of Pennsylvania artists, past and present. Agencies of the State government are to have space available to them to explain their services to the people of the State.

The State Museum is an integral part of the Historical and Museum Commission's program of preservation, scholarship, and education. It is the headwater for a large part of the Commission's educational effort.

Much preparation goes into a museum exhibit. The acquisition of historic objects which make significant ideas live, the repair and restoration of these objects, the research necessary to create a meaningful display, and the actual design and preparation all demand time, talent, and money.

The educational program of the Museum extends beyond its walls. In addition to the guided tours which it conducts, especially for the thousands of school children who pour through its halls each year, the Museum staff provides classroom assistance, gives instruction to teachers, and lends exhibits to schools. Members of the staff speak often at public gatherings in an effort to extend knowledge of the State. They have also served at times as consultants to smaller museums.

A primary concern of the Museum is the preservation of the Commonwealth's artistic endowment. Various forms of expression, whether they be useful, for household adornment, or sculpture or painting, are a part of our cultural legacy. Paintings, lithographs, and fabrics are among the art objects which have been exhibited in the past. Exhibitions by contemporary Pennsylvanians encourage the work of professional and amateur artists.

Eventually this magnificent new structure should house one of the nation's truly outstanding museums. It is a tribute to the vision and energy of many leading Pennsylvanians that such an achievement now lies within our reach.

Memorial hall

Offices for historians and archivists

The tavern

Old general store

The Farm Museum, Landis Valley

Continual labor was the lot of the artisan and the farmer in early America. This was particularly true for the farmer during the seasons of planting, cultivation, and harvest. His wife had the hardest work of all. Her task was the bearing of a large family and its care, the preparation of three substantial meals for her family and the farmhands, the tending of the cows and the chickens, and assistance, if needed, with the husbandry.

The daily occupations and way of life of these "little" people of farm and hamlet are depicted at the Pennsylvania Farm Museum in the Landis Valley, three miles north of Lancaster. The Museum, containing one of the greatest collections of rural Americana known, is one of the most popular properties of the Pennsylvania Historical and Museum Commission.

We would underestimate these hardy folk if we assumed that they merely endured. Life had purpose: for many cultivation of the land was a holy enterprise. There were also the joys of family and friends. Neighbors gathered for husking, quilting, apple butter, and wood-chopping bees, and for barn raisings, events in which work could be mixed with pleasure. Neighbors helped each other in various tasks.

Acquiring possessions was slow and difficult; they were prized and not soon discarded. Rural people made a great many things for themselves. Farm women practiced the household arts, while farmers employed the skills of the craftsman. Until the latter part of the nineteenth century, farmers raised much of their own food, as well as the fibers from which their wives or neighborhood weavers fashioned the cloth needed for clothing.

By the middle of the last century, however, much of the farmer's traditional way of life and work was beginning to change. As urban populations grew, as technology advanced and animal power replaced man power, as the periodic squeeze of costs and prices prodded him to greater production, and as his knowledge increased, the farmer produced increasingly for the market and less for himself. Self-sufficient farming disappeared from Pennsylvania.

The Museum's amazing collection of more than 200,000 items is the accumulated work of almost two lifetimes, those of Henry K. and George D. Landis. These bachelor brothers were collectors, and both, at an early age, set for themselves the task of preserving the tools and products of early-day arts and crafts, the farm implements, and household wares, so that scholars and others would know the modes of life, the folkways, and the skills of our forebears.

Although a considerable part of this collection was intended by the Landises to portray the folk life of the Pennsylvania Dutch, its varied items tell a story that applies much more widely than to German Pennsylvania alone. Here, in the tangible articles of everyday life and work, we see rural America as it was when almost all America was rural and when the great majority of Americans farmed.

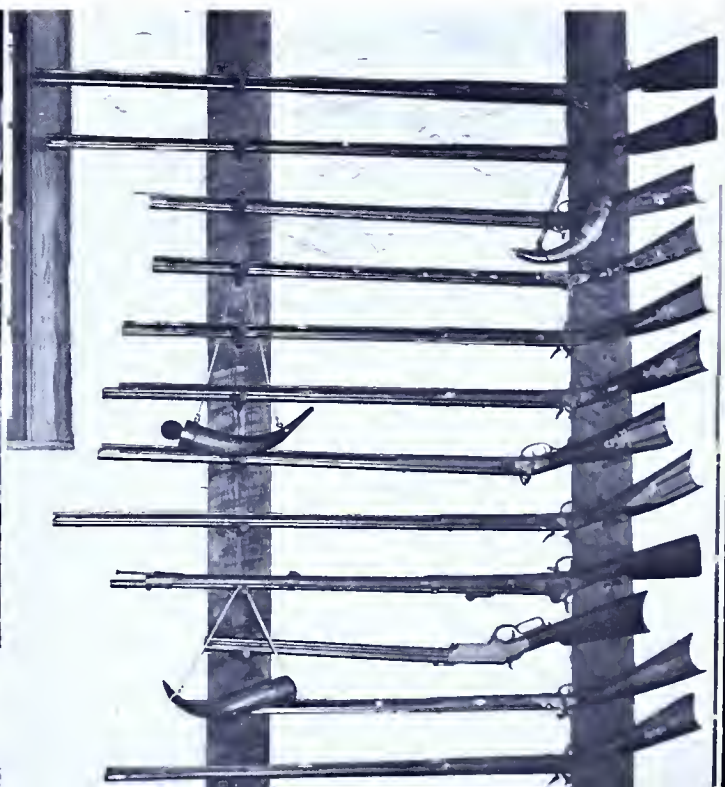
The work of the Landis brothers in putting together this collection illustrates the tremendous contribution to be made by the amateur historian or antiquarian working in an area ignored by the professionals. These brothers were, indeed, notable men. Henry was an engineer, a writer, and an editor in New York, a sportsman, and an amateur musician. George was an engineer who devoted a considerable part of his life to the management of the family farm, on which the Museum buildings now stand, and to community activities.

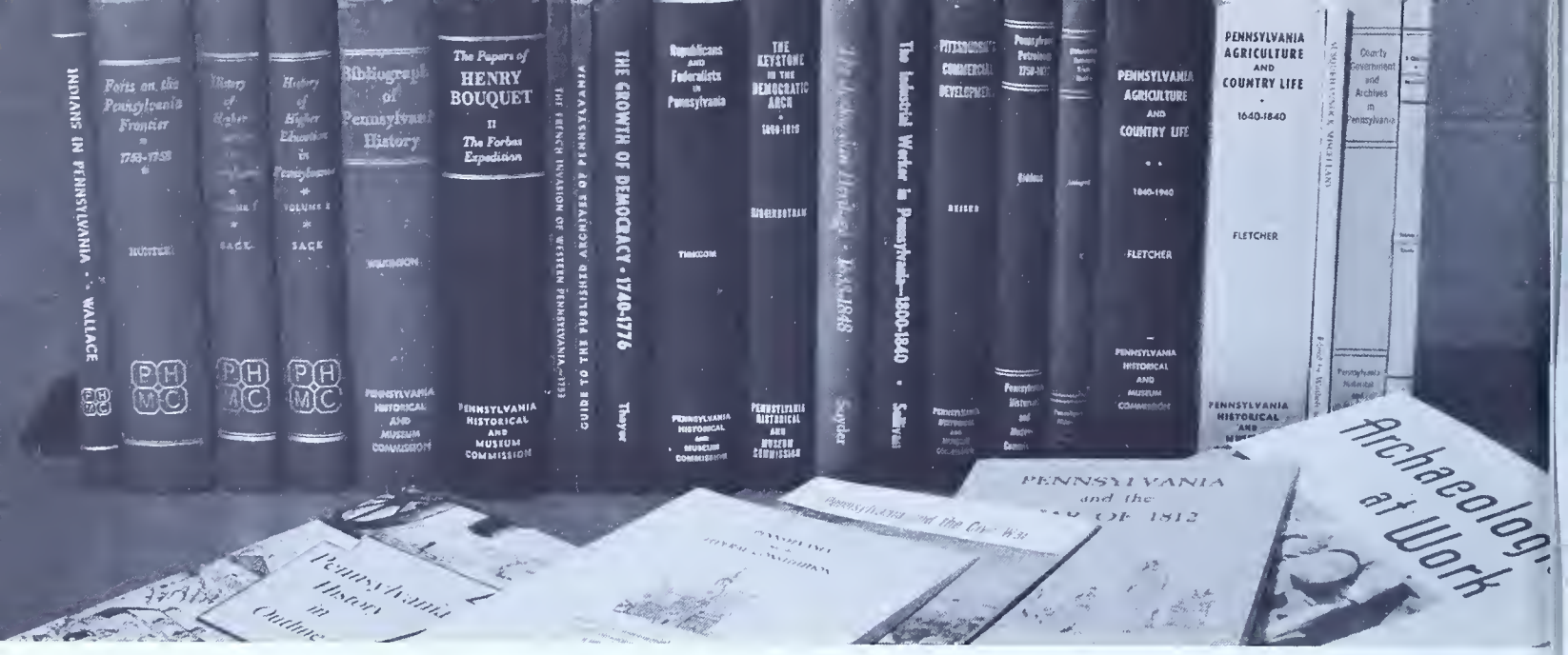
Both retired in 1924 and devoted their later years to developing the Museum. It became a reality in 1941. This "outdoor" museum has a replica of a roadside tavern; an early log house; a gunsmith shop housing George Landis' remarkable collection of Pennsylvania (Kentucky) rifles and a variety of hunting and fishing equipment; sheds for farm and hauling equipment, craftsmen's tools, and old-fashioned toys; a building housing spinning, sewing, needlework, and weaving displays, and musical instruments; a well-stocked country store; and a gift shop. The Landis family home is furnished and is displayed to the public as a classic example of a comfortable Victorian farm home. More is planned.

Seeing the creations and the tools of daily life as they are displayed at the Farm Museum, we can, to a small degree, share in the activities and the personal lives of the country people of Pennsylvania's past.

Conestoga wagon

Portion of rifle exhibit





Historical Publication

Only by the written word can we understand the people and events which, in reality, have been Pennsylvania. The mellowed mansions and rustic cloisters which attract the visitor are the *settings* for history's drama. The *lines* are penned by the historians.

The story of our nation is so compelling, however, that relatively few historians have interpreted the careers of individual states. It remains for the states themselves and for a hard core of professionals and amateurs, many of them associated with historical societies, to preserve and magnify the significant experiences of the states and their individual localities.

The Pennsylvania Historical and Museum Commission is charged with the responsibility of studying and explaining the history of Pennsylvania. Speaking broadly, Pennsylvania history is the history of America, acted on a smaller stage. In important respects, however, Pennsylvania's history is unique.

To tell this story, the Commission maintains museums and historic properties. To explain this past in greater depth, the Commission's historians prepare publications aimed at the schools and the general public. To explore what now is gone, the Commission publishes scholarly works directed to the professional historian and the interested lay reader. In addition to the studies of its own personnel, the Commission subsidizes the publication of historical research by others.

Books published by the Commission have been recognized as solid contributions to Pennsylvania history. A current work is *A History of Higher Education in Pennsylvania,* by Dr. Saul Sack, professor of history at the University of Pennsylvania. Dr. Sack's study describes the early struggles of church leaders to plant the seeds of learning in the rural areas of post-Revolutionary Pennsylvania, and the growth of this remarkable foundation into the widespread educational opportunities available to the young people of today.

Also noteworthy is Commission historian William A. Hunter's *Forts on the Pennsylvania Frontier,* which traces the history of French, British, and American forts in Pennsylvania's West. Their construction marked the Province's transition, under provocation by French and Indians, from Quaker-inspired pacifism to military preparedness.

The most significant contribution of the Commission to the historical literature of Pennsylvania is a series of studies, five volumes to date, with the sixth in preparation, interpreting the state's political history. Critics have described these works as valuable contributions in an area which heretofore had re-

ceived very limited study. These volumes detail the conflicts between political philosophies, economic interests, and personalities which determined the ebb and flow of Pennsylvania politics during the later colonial, early federal, and post-Civil War periods.

Despite the fact that Pennsylvania is one of the most important industrial states in the union, it is also a productive agricultural area. Its farmers have written many chapters in its history. Under the auspices of the Commission, a two-volume *Pennsylvania Agriculture and Country Life, 1640-1940,* by S. W. Fletcher, dean emeritus of the College of Agriculture at The Pennsylvania State University, has been published. This work provides a tremendous wealth of information concerning the economic, social, family, and personal lives of farm families through the years.

A popular addition to the Commission's list of books published has been *Indians in Pennsylvania,* by Dr. Paul A. W. Wallace, Commission historian. He deals sympathetically with the beliefs, the daily lives, the moral code, and the close kinship ties of the Delaware Indians who inhabited Pennsylvania at the time of the European's arrival. A more recent study by Dr. Wallace is *Indian Paths of Pennsylvania.*

Other important studies include *The Industrial Worker in Pennsylvania, 1800-1840,* by William A. Sullivan, which describes the State as an important center in the fight for workmen's rights; and *Pittsburgh's Commercial Development,* by Catherine Elizabeth Reiser, described by a critic as the most detailed commercial history of a city during the first half of the nineteenth century.

The Commission publishes reference works for scholars and others interested in history, such as the *Bibliography of Pennsylvania History* and *Historical Manuscript Depositories in Pennsylvania.* Short booklets published recently are *Pennsylvania and the Federal Constitution, Pennsylvania and the War of 1812,* and *Indian Prehistory of Pennsylvania.*

Directed toward a more general audience and toward the schools is a popular series of four-page historical leaflets. These leaflets give ample and meaningful accounts of outstanding events, unusual episodes, and important people in Pennsylvania history.

These leaflets relate the controversy attending the establishment of public schools, give accounts of events in the French and Indian War, tell of the roles played by such men as Abraham Lincoln, George Washington, Anthony Wayne, and Benjamin Franklin in Pennsylvania history, describe the development of transportation, the birth of the oil industry, and the achievements of Pennsylvania painters.

The Commission also issues folders for visitors to properties and museums. This series is built around an imaginary "Pennsylvania Trail of History," a theme which is used to encourage travel to the various properties. The Commission also distributes other booklets and publications dealing with history and archeology.

A publication program is essential in deepening knowledge of Pennsylvania's history. It is encouraging to note that the publications of the Historical and Museum Commission have been circulated widely.

Archives search room

Arranging permanent records for archives

Public Records and Manuscripts

Despite the usefulness of old buildings, ruins, and physical artifacts in recreating history, most of the records of the past are written. Historians must learn about and interpret the past through the written words of past generations. These records, in fact, are essential in giving meaning to the physical remainders of the past, the properties, for example, which the Pennsylvania Historical and Museum Commission restores and maintains for the pleasure and enlightenment of visitors.

It is the Commission's duty then, and more particularly that of its Division of Public Records, to protect the official records of the State government from the destruction of neglect and ignorance, to select those records for permanent preservation which promise to be most useful to future historians, and to catalogue them so that they can be easily consulted. In addition the Division has in its possession a limited number of private papers of interest to historians.

These records are available for the Commission's own research and publications program and to persons conducting historical research independently. The Division of Public Records is not authorized to assist directly with independent research or investigation. The Commission is happy, however, to make its collections available to scholars and writers.

The law gives the Commission exceedingly broad powers and obligations in regard to public records. It is responsible for the preservation of all records in all departments of the State government, and for assuring their proper maintenance and care. To carry out this responsibility, a State Records Center has been established in the new Archives Building. Here the Commission keeps in storage the great quantities of semi-active records of State agencies and makes them available to the agencies when needed. The Commission exercises control, along with the Executive Board, a regulatory body of the executive branch of the State government, over the destruction of all non-current records.

The Commission's collection of State and colonial records is very incomplete. No such collection agency existed until 1903. As a consequence much material of great value was destroyed, or allowed in one way or another to disappear. Happily, many missing public documents have been acquired by such depositories as the American Philosophical Society and the Historical Society of Pennsylvania, whose collections include proprietary papers, an important source of colonial Pennsylvania his-

tory. (A new survey of collections in the public and private depositories of the State, *Historical Manuscript Depositories in Pennsylvania,* published by the Division of Research and Publications of the Commission, should aid investigators in using historical materials which are available within the Commonwealth.)

Included in the Commission's collections are the original Charter of the Commonwealth granted to William Penn by King Charles II, the First Frame of Government promulgated by the Commonwealth's founder, most of the early deeds documenting the purchase of lands from the Indians by the Penns, the minutes of the Provincial Council, and many other documents relating to the government of colony and State. The Division of Public Records also possesses important military records through the Civil War.

A large collection of papers relating to roads, canals, bridges, and other internal improvements is preserved. There are other collections providing insight into land speculation, western trade, Indian relations, and the various institutions which are part of our social life. Other papers throw light on the achievements of important public officials and on the complexities of political history.

The Division of Research and Publications maintains a collection of microfilms and photostats of useful documents and collections, public and private, a sizable collection of photographs which can be used to illustrate historical publications and displays, and collections of studies and transcripts of value to scholars. One of the most ambitious of recent projects was the acquisition of microfilmed volumes of many nineteenth-century Pennsylvania newspapers. These are now available for scholarly research at one central location, the State Museum and Archives Building in Harrisburg.

Other depositories of historical materials are located at Old Economy Village in Ambridge and Drake Well Museum near Titusville. The archives of Old Economy contain the complete records of the nineteenth-century Harmony Society, a remarkable example of community enterprise. The Drake Well Museum possesses the largest single collection of source materials and relics relating to the early history of the petroleum industry.

The Pennsylvania Historical and Museum Commission continually adds significant source materials to its already valuable collections. It is from all these manuscripts, often dull and often earthbound, that the imaginative historian writes the compelling prose of living history.

Fumigating the records

Storage for semi-active records

Marking Historic Landmarks

History has been made in each of Pennsylvania's sixty-seven counties. To make these events and the people who participated more widely known, the Pennsylvania Historical and Museum Commission has erected more than 1,400 historical markers describing them. These markers stand along highways and city streets, marking sites associated with history.

The markers are brief and easily read. They mark battlegrounds, Indian sites, old roads and canals, historic buildings and homes—many of which are mere memories—and the locales associated with notable Pennsylvanians of the past.

Refurbishing historical markers

Painting the inscription

The marker program helps to plant the individual, with the aid of imagination, in the midst of history. From this vantage point he can see history's actual landscape, as it were. The erection of markers contributes to the Commission's objective, making history immediate and present to the people of the Commonwealth.

The Commission began its marker program in 1946. For the first few years a large number of the aluminum signs, light in weight and weatherproof, were erected. A more limited number have been erected in recent years.

A small marker cannot reconstruct a picture of the past. At the most it can only touch upon great events, or briefly introduce noteworthy personalities. Its principal function is to remind the traveler of his historic heritage.

A historical society museum, York

The Historical Societies

The formation of local historical societies and private historical agencies reveals a widespread desire to learn about and preserve the past. A sense of indebtedness to past generations and an attraction to what is old lead members of local communities and private organizations to establish historical societies.

One of the Pennsylvania Historical and Museum Commission's principal objectives is the assistance and support of these societies through technical advice and cooperative effort. Much of this assistance is provided in cooperation with the Pennsylvania Federation of Historical Societies.

In addition to these historical societies the Commission supports the work of the Pennsylvania Historical Association, an organization of professional historians; the Society of Pennsylvania Archaeologists; and the Pennsylvania Federation of Junior Historians.

The best known of Pennsylvania's historical societies are the Historical Society of Pennsylvania, with its professional staff and tremendous research facilities and collections in Philadelphia, and the Historical Society of Western Pennsylvania, with its headquarters in Pittsburgh.

Societies vary greatly in size and activity. Some have one or more professional staff members. Others are conducted by part-time workers who contribute their services out of love of their communities and their history.

Some of the societies publish monthly, quarterly, or annual periodicals or the proceedings of their annual meetings. Many of them have libraries and manuscript collections, some of which contain significant material for research by non-local historians.

Historians of the Commonwealth, in fact, must often rely on these collections and on the knowledge and leads provided by the officers and members to discover the materials essential to their investigations. Often the manuscripts which throw light on the events of the

past are hidden away in attics or storerooms. Such material can often be brought to light only through local contacts established through these societies.

Cooperation between the Commission and local societies is necessary so that such material can be preserved unharmed and used by reputable researchers. Several important collections have come to light in recent years because of State and local cooperation.

As an aid to local societies in their work and to persons interested in State or local history, or in the history of religious or ethnic groups, the Commission has published *A List of Pennsylvania Historical Organizations,* describing some of the collections, the activities, meeting times, and publications, and listing the officers of more than 100 such organizations.

The Commission has just published *Historical Manuscript Depositories in Pennsylvania,* a guide which summarizes the manuscripts, records (excluding public records), letters, and collected papers of historical interest which are on file in historical societies and other depositories throughout the State. The guide should become an invaluable aid to historians writing about Pennsylvania. A great amount of material throwing light on Pennsylvania's growth and development and on the life of its people remains to be studied.

The Commission also encourages a greater awareness of local and State history among junior and senior high school students through the Pennsylvania Federation of Junior Historians. Chapters of the federation, junior historical societies in effect, are active in many high schools.

Cooperation between State and local historians has promoted and will continue to promote a wider knowledge of Pennsylvania history.

The Mercer Museum, Bucks County Historical Society, Doylestown (top)

Historical Society of Western Pennsylvania, Pittsburgh (bottom)

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